Imam Muhammad Shirazi

The Bible and Christianity

An Islamic view



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Of the People of the Book, there are those who indeed believe in Allah and in what has been revealed to you, and in what has been revealed to them, humbling themselves before Allah and not selling Allah's revelations for a small price. Those will have their reward with their Lord; indeed Allah's reckoning is swift.

The Holy Qur'an, The Family of Emran (3): 199

Foreword

In the search for the truth, two main approaches may be adopted to help reach the goal aspired, one is to purely use reason and clear rationale to arrive at what one is reaching for, or, two, sift through the various beliefs, ideologies, and schools of thought, checking one against another – with the aid of reason and rationale – to identify the set of teachings or the school of thought that gives, beyond any reasonable doubt, the best means to access the truth.

Presented in this book, are brief works of the author concerning the two religions, each of which muster some two billion followers – Islam and Christianity.

In the first part, a few examples of encounters between the prophet of Islam, Muhammad, as well as the Imams of his progeny, and other individuals are presented. These reflect the conduct and approaches the prophet had towards others.

In the second part of the book, debates and discussions the author had with Christians are presented. In these debates the author adheres to the same approach and adopts the same attitude as those of the prophet of Islam and the Imams of his progeny, briefly referred to in part one of this book. Various issues of concern, ranging from general and legal, to historic and scientific are addressed, in a calm and a rational environment, taking lead form the Qur'anic verse

{Invite (the people) to the Way of your Lord (Islam) with wisdom and good exhortation, and argue with them in a manner that is best.} 16:125

Those who had come with an acquired perception of Islam, which usually was distorted and incorrect, were in a better position to see the truth of Islam at the end of these debates with the author, so much that they were able to embrace Islam as their own way of life.

The Muslim side in these debates was the most eminent authority on Islam in recent times, the late Ayatollah al-Udhma Imam Muhammad Shirazi. The debates presented here were conducted at the time when he was in Iraq. Needless to say that the late Imam Shirazi continued this approach of rational debate and scientific dialogue with others throughout his life, and throughout his stay in Kuwait (1970-1979) and in Iran (1980-2001) during which thousands entered into debates with him about Islam, many of whom subsequently embraced islam, not to mention those who embraced Islam through listening to his lectures or reading his many books that

exceed 1000. Reports of those embracing Islam also usually echoed in the press, and this continued until his death on 17th December 2001.

This part was first published in Arabic as a separate small book in the seventies, and it has been translated into English to present those dialogues to the English reader in an effort to present Islam, however limited this may be. Islam is a religion of rationale and reason, which encourages the seeking of knowledge, and is in harmony with the nature of mankind. Its teachings are suitable and applicable to every time, place and generation, and it would therefore be beneficial for us to learn about the teachings of Islam and its laws, help others to learn about it so that the teachings of Islam are adhered to and implemented for the common good, and greater enlightenment of mankind.

In the third part of this book, the author carries out a brief and concise investigation into the contradictions of the Bible, some of which are in the form of false attributes to God, and also the false and immoral attributes to the messengers of God. This work was first published in Arabic as a separate book.

The author rejects the notion that the Prophets of God, who are amongst the most righteous and pious individuals of the community of mankind could possibly commit such acts as deception, adultery and even cold-blooded murder. Decent members of a community would not resort to such acts let alone the most noble of all. They have reached such status of self-discipline, selflessness, devotion, and piety that it would even be improbable for them to contemplate to commit such acts.

The conclusion the author draws is that the 'Bible' we have today within our disposal has been distorted and tampered with, and thereby unreliable as a reference and a source of guidance for mankind.

In the fourth part of this book, some of the teachings of the holy Qur'an are presented about Jesus Christ and his mother Mary, peace be upon them. These teachings address various aspects of Jesus and his mother; as to who Jesus was, and who he was not, his teachings and his mission, and eventually his ascension to the heavens.

Z. Olyabek (Editor)

October 2002

PART 1: ENCOUNTERS

Invite (the people) to the Way of your Lord – Islam – with wisdom and good exhortation and argue with them in a manner that is best.

The Holy Qur'an, The Bee (16): 125

Introduction

Islam always relied on dialogue and reason to promote its stance and disseminate its teachings. Contrary to the Islamophobics who falsely assert that Islam spread its message by the sword, Islam attracted devout followers from the four corners of the world through reason, by encouraging the other side to ponder and reflect on what Islam had to say. This approach takes its lead from Allah's instructions in the Qur'anic verse, **{Invite (the people) to the Way of your Lord – Islam – with wisdom and good exhortation . . .}**[1]

Armed with reason and logic, the Muslim faithful addresses any debate with an open mind and without any prejudice, for he is only interested in the Truth. Thus the starting point for a Muslim faithful and his attitude in such debates would be based on the Qur'anic verse, **{and we or you are either rightly guided or in manifest error}**[2]

It is on this basis that the author conducted his debates with non-Muslims, as can be seen from the presentation in this book.

Coupled with this approach of wisdom and reasoning, is another means that complements the first, and that is tolerance, leniency, perseverance and forgiveness. Taking lead from such Qur'anic verses as **{and argue with them in a manner that is best}**[3], this approach too is highly encouraged in Islam, and is manifested in the teachings and conducts of the final messenger of Allah, Prophet Muhammad peace be upon him and his progeny, as well as in those of the impeccable Imams of this progeny.

Imam Ali peace be upon him, reports, "The holy prophet Muhammad personally owed a Jew some money, and one morning the Jew came to the prophet and demanded his money. The prophet told him that he does not have any money so that he could give him any of his dues. The Jew said, "I am not going to leave you alone, until you give me the money". The Jew effectively confined and restricted the prophet Muhammad peace be upon him. Since the Jew imposed that restriction upon the prophet and the latter owed the former, he complied with him. This is at a time when the prophet Muhammad was not only the Messenger of God; he was also a ruler and a head of the Islamic state, commanding considerable power and

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[1] The Holy Qur'an, The Bee (16): 125

[2] The Holy Qur'an, *Saba'* (34): 24.

[3] The Holy Qur'an, The Bee (16): 125

influence. When it was time for the midday prayers the prophet performed the prayers, and this standby continued when the prophet performed the prayers for other times, and until the following day, the Jew remained alongside the prophet Muhammad, peace be upon him and his family. The companions of the prophet were enraged by the conduct of the Jew, and they started to threaten him. Objecting to their behaviour, the prophet asked them, "What are you doing?" they replied, "O Messenger of Allah! A Jew has detained *you*!"

Prophet Muhammad replied, "My Lord has not sent me to wrong one who is under the protection of the Islamic state, nor anyone else!"

By midday of the following day, having seen the conduct of the prophet of Islam, the Jew said, "I testify there is no god but Allah, and that Muhammad is His Servant and Messenger . . . and I give half of my money in the cause of Allah . . ."[4]

Taking lead from the Qur'anic verse **{and if the ignorant address them they reply (in) peace}[5],** when a Christian man came to Imam Baqir and said to him mockingly, "Are you Baqar (meaning cow)?" The Imam peace be upon him replied, "I am Baqir (literally meaning the splitter of knowledge, i.e. being the most knowledgeable of his time, as he then known)."

He said, "are you not the son of a cook?" The Imam replied, "That is her skill."

The Christian man then went on to say to the Imam, "are you not the son of the obscene Negro?" The Imam calmly replied, "If you are saying the truth, then may Allah forgive her, and if you are saying lies, then may Allah forgive you."

The calm, courteous and non-violent replies of the Imam lead the Christian man to the truth that the Imam had, and embraced Islam whole-heartedly.

It was in such ways that prophet Muhammad, peace be upon him and his pure family, used to deal with others; through leniency and compassion, tolerance, forgiveness, and magnanimity, such that he managed to attract the hearts and minds of the people. In this respect Allah Almighty states,

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[4] Sheikh al-Sadouq, *"al-Amali",* p 465.

[5] The Holy Qur'an, The Criterion (25): 63.

{It is part of the Mercy of Allah that thou dost deal gently with them. Were thou severe or harsh-hearted, they would have broken away from about thee . . .}[6]

In this way, Islam has today attracted some two billion followers, and this is despite all the atrocities that have been committed by so-called Muslims in the name of Islam over many centuries.

What follows is the script of one of many encounters between muslins and non-Muslims at the outset of dawn of Islam some 1400 years ago.

The Migration to Abyssinia

When the trials became too severe for the Muslims at the beginning of the mission of prophet Muhammad, *peace be upon him,* he gave permission for a group of them to migrate to Abyssinia saying: 'In that land there is a king[7] who does not wrong the people. It is a land of sincerity, and you should go there until Allah brings about a relief from what you are suffering.'

Eighty-three men and eighteen women from the tribe of Quraysh, led by Ja'far ibn Abu Talib left Makkah. Ja'far, who was the cousin of the prophet Muhammad, was chosen by the prophet for his bravery and eloquence in dialogue, not to mention his knowledge of and adherence to the teachings of Islam.

When the leaders of Quraysh, who were the determined opponents and persecutors of the Muslims and the prophet Muhammad in Makkah, saw that the migrants were safe in their land of asylum, together with the Negus's good patronage of them, they gathered in the House of Assembly and said: 'We have a cause for revenge in those who are with the Negus. So let us gather some money and gift it to the Negus so that he might give the Muslims over to us, and let two men of your choice be assigned to the task.' So they sent 'Amr ibn al-'As and 'Ammarah ibn al-Walid with the gift, and they sailed to Abyssinia.

When they entered upon the Negus, they prostrated to him and greeted him and said: 'Our people give you sincere counsel. They have sent us to warn you of those who have come to you for they are the associates of a liar, of a man who has come out and claimed that he is the Messenger of

[6] The Holy Qur'an, Family of Emran (3): 159.

[7] He was known to be follower of the teachings of Jesus Christ.

Allah, and none has followed him but the foolish. So we blockaded them into an area in our land where no one enters and no-one leaves, and hunger and thirst kills them. When things became severe, he sent his nephew to corrupt your religion and kingdom. So beware of them and hand them over to us so we might relieve you of them. The proof of this is that when they enter upon you they do not prostrate to you and they do not greet you with the traditional greeting out of distaste for your religion.'

When the Negus summoned them and they were present, Ja'far ibn Abi-Talib hailed at the door saying: 'The party of God ask your permission to enter.'

The Negus said: 'Let him say that again . . .'

Ja'far repeated his words and the Negus said: 'Indeed, then let them enter with the safety of God and His protection.' They entered but did not prostrate to him.

The Negus said: 'What prevented you from prostrating to me?'

They said: 'We prostrate only to Allah who created you and gave you your dominion. We practised prostration as a greeting when we were idolaters but Allah sent a true Prophet to us and ordered us to use the greeting, which He sees fit, which is 'Peace', the greeting of the people of Paradise.

The Negus realised that this was the truth and it was in the Torah and the Evangel, and he asked: 'Which of you called for permission to enter?'

Ja'far said: 'It was I.'

The Negus said: 'Then speak.'

Ja'far said: 'You are a king and long speeches are not fitting in front of you. I wish to speak on behalf of my companions so let one of those men speak and you will hear our conversation.'

'Amr ibn al-'As said: 'Then speak.'

Ja'far said to the Negus: 'Ask him whether we are slaves or free men, and if we are slaves who have escaped from our masters then return us to them.'

'Amr said: 'Nay, they are free and noble men.'

Ja'far said: 'Have we spilt blood unjustly to warrant retaliation against us?'

‘Amr said: ‘Not a drop.’

Ja’far said: ‘Have we taken people’s wealth unjustly which we must repay?’

‘Amr said: ‘Not a penny.’

The Negus said: ‘Then what is it you want from them?’

‘Amr said: ‘Us and them were on one religion, the religion of our forefathers, but they have left that and followed another.’

The Negus said to Ja’far: ‘What was the religion you followed and what do you follow now? Tell me the truth.’

Ja’far said: ‘As for the religion we left, that was the religion of Satan; we used to deny Allah and worship stones. As for the religion which we have changed to, it is the religion of Allah, Islam, brought to us from Allah by a messenger, with a book like the book of the son of Mary and in concord with it.’

The Negus said: ‘You have spoken of a momentous matter so be at ease.’

Then the Negus ordered that the bell be rung and every priest and monk gathered in his presence. Then he said to them: ‘I ask you by God who sent down the Evangel upon Jesus, do you find between Jesus and the Day of Rising another prophet sent?’

They said: ‘Aye by God, Jesus gave us tidings of him and said: ‘Whoever believes in him has believed in me but whoever denies him has denied me.’

The Negus said to Ja’far: ‘What does this man say to you? And what does he order you to do and forbid you from?’

Ja’far said: ‘He recites to us the book of Allah and enjoins the good and forbids the evil. He orders us to honour our neighbour, our kin and the orphans, and he orders us to worship Allah alone no partner has He.’

The Negus said: ‘Recite some of what he recites to you.’

So he recited the chapter of the Spider from the holy Qur’an:[8]

[8] Chapter no. 29 in the holy Qur’an.

In the Name of Allah the Compassionate the Beneficent

Alif Lam Mim[9]*.*

Do men think that they will be left alone in saying, "We believe," and that they will not be tested?

We did test those before them, and Allah will certainly know those who are true from those who are false.

Do those who practise evil think that they will get the better of Us? Evil is their judgment!

For those whose hopes are in the meeting with Allah (in the Hereafter, let them strive); for the Term (appointed) by Allah is surely coming: and He hears and knows (all things).

And if any strive (with might and main), they do so for their own souls: for Allah is free of all needs from all creation.

Those who believe and work righteous deeds, from them shall We blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds.

We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to Me, and I will tell you (the truth) of all that ye did. . . . . . .

The parable of those who take protectors other than Allah is that of the Spider, who builds (to itself) a house; but truly the flimsiest of houses is the Spider's house; if they but knew. . . . . . .

Then he went on to recite the chapter of the Romans from the holy Qur’an:[10]

In the Name of Allah the Compassionate the Beneficent

Alif Lam Mim.

The Roman Empire has been defeated[11]*,*

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[9] These are the Arabic alphabet corresponding to A, L, M. This is a coded message between Allah and His Messenger.

[10] Chapter no. 30 in the holy Qur’an.

[11] By the Persian Empire.

In a land close by: but they, (even) after (this) defeat of theirs, will soon be victorious,

Within a few years. With Allah is the Decision. In the Past and in the Future: on that Day shall the Believers rejoice,[12]

With the help of Allah. He helps whom He will, and He is Exalted in Might, Most Merciful.

(It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not.

They know but the outer (things) in the life of this world: but of the End of things they are heedless.

Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny their meeting with their Lord (at the Resurrection)!

Do they not travel through the earth, and see what was the End of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their messengers with Clear (Signs). (Which they rejected, to their own destruction): it was not Allah who wronged them, but they wronged their own souls.

In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of Allah, and held them up to ridicule.

It is Allah Who begins (the process of) creation; then repeats it; then shall ye be brought back to Him. . . . . .

The eyes of the Negus and his companions had flooded with tears. The Negus said: ‘Recite more of this excellent speech.’ So Ja‘far recited the chapter of the Cave from the holy Qur’an:[13]

[12] This is a prophecy made by the Qur’an before the event, which proved true when subsequently the Christian Roman Empire defeated the Persian Empire.

[13] Chapter no. 18 in the holy Qur’an.

In the Name of Allah the Compassionate the Beneficent

Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness:

(He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward,

Wherein they shall remain forever:

Further, that He may warn those (also) who say, "Allah hath begotten a son":

No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying: What they say is nothing but falsehood!

Thou wouldst perchance fret thyself to death with grief, sorrowing after them, if they believe not in this Message.

That which is on earth We have made but as a glittering show for the earth, in order that We may test them, as to which of them are best in conduct.

Verily what is on earth We shall make but as dust and dry soil (without growth or herbage). . . . . . .

‘Amr then wanted to anger the Negus and said: ‘They insult Jesus and his mother.’ Ja’far then read to Negus the chapter of Mary from the holy Qur’an:

. . . . . Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.

She placed a screen (to screen herself) from them; then We sent to her Our angel, and he appeared before her as a man in all respects.

She said: "I seek refuge from thee to (Allah) the Most Gracious: (come not near) if thou dost fear Allah."

He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son."

She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

He said: "So (it will be): thy Lord saith, 'That is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': it is matter (so) decreed."

So she conceived him, and she retired with him to a remote place.

And the pains of childbirth drove her to the trunk of a palm tree: she cried (in her anguish) "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"

But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee;

"And shake towards thyself the trunk of the palm-tree; it will let fall fresh ripe dates upon thee.

"So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into no talk with any human being'"

At length she brought the (baby) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought!

"O sister of Aaron! thy father was not a man of evil, nor thy mother a woman unchaste!"

But she pointed to the baby. They said: "How can we talk to one who is a child in the cradle?"

He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet;

"And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live:

"(He) hath made me kind to my mother, and not overbearing or miserable;

"So Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!"

Such (was) Jesus the son of Mary: (it is) a statement of Truth, about which they (vainly) dispute.

It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be," and it is.

Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a way that is straight. . . .

When he had finished, the Negus said: ‘By God, the Messiah did not say an iota more than what these people are saying.’

Then he turned to Ja’far and the Muslims and said to them: ‘Go as you please, for you are safe in my land. Whoever insults you will be fined. Even if I were given a mountain of gold in exchange for hurting a single one of you, I would not do so.’ Then he said: ‘Return their gifts to them for I have no need of them. By God, He did not take a bribe from me when he returned my kingdom to me, so I would take bribe in this kingdom. So the two Qurayshites left in disgrace and with the returned gifts they had come with.

According to certain exegeses, the following Qur’anic verse was revealed about the Negus and his companions: *{And if they hear what was sent down to the Messenger you will see their eyes flooding with tears}*[14]

The Negus Embraces Islam

The Negus accepted Islam and believed in the Prophet secretly. He said: ‘If I was able to visit the Prophet I would do so.’ The Prophet wrote to him suggesting to him to marry Umm Habibah the daughter of Abu Sufyan. She had made the migration to Abyssinia with her husband ‘Ubeidullah ibn Jahsh who had died there. The Prophet married the Negus to Umm Habibah and set the dower at four hundred dinars (gold coins). Khalid ibn Sa’id ibn al-‘As took care of the marriage. The Prophet also wrote to the Negus asking him to send back the remainder of his companions. He transported them in two ships with ‘Amr ibn Ummayah, and they reached the Messenger of Allah when he had liberated Khaybar, in 7 H, 628 CE.

When the Negus died, in the 9th year after Hijra – around 630 CE, the Prophet announced it on the same day, went to the Mosque and made five takbirs. Turning to his companions he said: ‘Seek the forgiveness of Allah for your brother’, then Holy Prophet performed the prayers-for-the-deceased for him.

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[14] The Holy Qur’an: The Table Spread (5): 83.

A Delegation of Abyssinian Priests

It is known that while the Messenger of Allah was in Makkah, he was visited by about twenty Christians from Abyssinia who had heard news of the Prophet. They found him in the sacred mosque and sat with him and spoke to him and questioned him in the presence of the Quraysh who were in their usual gatherings around the Ka’bah[15].

After they finished questioning the Messenger of Allah, he summoned them and recited the Qur’an for them. When they heard the Qur’an their eyes flowed with tears. They then answered his call and believed in him, as they had recognised him from the descriptions found in their own books of him.

When they rose and left, Abu Jahl and a group of the Quraysh detained them and said to them: ‘What a sorry party you are, you were sent by the people of your religion on a reconnaissance mission for them and to bring them information about the man Muhammad, but hardly had you sat down with him but you leave your religion and believe in what he says. I have never seen a more foolish delegation than you.’

They answered him: ‘Peace be upon you, we will not vie with you in ignorance, to you your way and to us ours, we do not wish to neglect what is good.’ Then the following verses were revealed:

{Those who were given the book previously, they are believers in it. And when it is recited to them, they say: “We believe therein, for it is the Truth from our Lord: indeed we have been muslims (surrender to Allah's Will) from before this.” Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them. And when they hear vain talk, they turn away therefrom and say: “To us our deeds, and to you yours; Peace be upon you we do not wish to consort with the ignorant.”}[16]

* * *

In modern times, people continue to adopt Islam as their way of life, after studying the teachings of Islam and realising the truth of its message.

[15] The Ka’bah is the cubical building the in the grand mosque of Makkah, symbolising the house of God.
[16] The Holy Qur’an: The Stories (28): 52-55.

Many go on to express their new findings and the significant impact Islam had on their lives. The following are a few examples of their expressions.

Why they chose Islam as their way of life?

The renowned French thinker, professor **Roger Garoudi** tells of the greatness of Islam and the secret behind the transformation in his life

Only in following Islam can the world find a way out of its crisis. Islam holds the key to reform. It has two important attributes: sublimation and the spirit of the group.

The Qur'an teaches us to find in any occurrence, and in everything a sign of Allah and a symbol of a higher existence moving us, nature and society. The main goal of religion is the achievement of harmony and unity which issues from Allah and returns to Him. His will to achieve the Will of Allah is what grants man his humanity.

The West is now much in need of Islam more than at any other time. Islam can give life a meaning and history a sense. It can alter the West's method of separating science from wisdom, thinking from the means, and thinking from the results. Islam never erects a wall between science and faith. On the contrary, it ties them together as being an inseparable whole...

Islam calls man to search and seek the final end and his fate. In our western societies, split apart by individuality, Islam can revive the hope in our world which is heading toward suicide.

Marmaduke (Muhammad) Pickthall (1836-1936), the renowned Englishman of letters, who translated the meanings of the Qur'an

Never is there a worldly grace every enjoyed by man greater than that of being happy and content after being guided to Islam by Allah: to see, by the light of Islam, the truths of the world and the Hereafter and to distinguish between right and wrong and the path of happiness from that of misery. I prostrate myself gratefully to Allah, for this great grace He endowed me with, which flooded my being with true happiness and made me stand in the shade of this great fruitful tree which is the tree of Islamic brotherhood and family.

Dr. Murad Hofmann, former German ambassador to Algeria & Morocco

Nobody at least halfway alert to cultural phenomena, regardless of geographic location, will deny that the future development of his world is going to be influenced, if not determined, by what will happen in the

Muslim world and to Islam itself. Could Islam, as a consequence, turn out to be the very therapy that could save the West from itself?

PART 2: ISLAM – CHRISTIANITY DEBATES

Translated by
M. Luqman

O People of the Book! Come to a word common between you and us that we worship none but God and shall not associate anything with Him and some of us take not any others for lords other than God! And if they turn back, then say: "Bear witness that we are muslims (submitted to God)."

The Holy Qur'an, The Family of 'Emran (3): 64

Author's Foreword

All the praise is due to Allah, Lord of the worlds, and peace and blessings be upon the Holy Prophet Muhammad and his Holy Progeny.

This book is a collection of discussions and dialogues held with Christians who had come to see me to enquire about Islam and, as a result of the guidance that emerged from the discussions, they embraced Islam.

In these discussions our chief aim has been to guide them to the right path, whether through intuitive or philosophical debates, or through preaching or calling them to Islam, or thorough dialectic arguments. However, every effort was made to avoid any controversy during these discussions, which might hurt the other party.

Throughout the discourse, I found an interesting thing, that not even one of them was an obstinate Christian to deny the truth after knowing it. This remained a redeeming factor throughout our discussions.

During a period of 15 years, specially after the *coupe de tat* of July 14 (1958 in Iraq), until I was exiled from Karbala (Iraq) to Kuwait in 1971, I held discussions and debates with hundreds of followers of different religions and ideologies such as Zaidites, Christianity, Sabe'ans, Yazidites, Ba'thists, Existentialists, and Communists, but did not come across any hot-headed or obstinate person except one who was a secretary-general of the Ba'thist Party in one of the provinces of Iraq, with whom discussions were held and he showed much obstinacy and stubbornness.

I had discussions concerning Islamic beliefs and laws with a large number of individuals and groups mostly of young people many of whom had, to varying degrees, some inclination towards Eastern or Western ideologies. It would not be an exaggeration to say that I had discussions with approximately ten thousand.

Sometimes I did come across stubborn individuals but their ratio may probably be four or five percent. However, in these encounters, I never came across prejudiced person who could present firm knowledge with convincing arguments. In fact, such persons normally used to stick to their beliefs, and arguments, and kept on insisting on them even though the bases of their religion and thought were uprooted.

It is much regrettable that I could not note down the details of these discussions, which would have made it a useful detailed book. All these discussions, conversations and meetings were held with different persons,

and followers of various religions and creeds who either happened to see me by chance or were invited for discussions.

After the demise of grand Ayatollah Sayyid Abul-Hasan Isfahani (1356H, 1937 CE), and grand Ayatollah Sayyid Husayn Qumi (1366H, 1947 CE), the religious headship passed on to my father, grand Ayatollah Sayyid Mirza Mahdi Shirazi. Since then I continued to receive ambassadors, state representatives, ministers and political personalities who visited us in Karbala regularly. My late father used to discuss with them different religious topics, and throughout that long period and frequent meetings, I never felt helpless and unable to reply to any question. Most often we were successful in convincing others that the Islamic teachings are correct, that it is essential to implement Islamic laws in one's life, and that Islam possesses the best solutions, teachings, and laws for the salvation of humanity.

I have presented in this book the debates that led to the conversion to Islam of ten Christians in seven narrations. I have described all events as they occurred without adding anything more except that I have deleted those parts, which have been repeatedly talked about on the Prophet of Islam and on the proofs of his prophethood.

The reader will observe the simplicity and introductory style of these dialogues that were actually conducted in this manner for the benefit of the addressees.

Let it not remain unsaid that most of the time I used to suggest to those who embraced Islam to adopt Islamic names, and also I used to arrange for them to remarry – as a precautionary measure – according to Islamic criteria for marriage.

I used to present them copies of the Holy Qur'an and other Islamic books.

Our aim in this introduction is to point out that Islam has not been and will never be defeated in any field. Islam has no weakness or defect in its principles in any sense of word. There is no possibility that any religion may afford to lead mankind towards salvation better than Islam or even equal to it. If the people of the world knew Islam as it was revealed to and taught by the prophet Muhammad, they would race one another to embrace it wholeheartedly, save the stubborn and the narrow minded who are very few. This is a matter the importance of which I have personally experienced throughout my research work and discussions.

Muhammad Shirazi

Knowledge In Islam

Some of my friends who were the students in Baghdad University always used to take part in the discussions and debates concerning Islam. One day, a group of them from the medical college came to me and said that they had an American professor who had been appointed to teach in their college. Seemingly, he was a judicious man who seeks to find the truth. He was inquiring much about Islam and was impressed by the Islamic way of life.

When they requested me to meet and discuss (Islam) with him, they were not sure that he would be convinced about Islam after the discussion. I booked a date in my diary for them and said that by the grace of Allah he would be inspired by Him to embrace Islam. The college students smiled and wondered as to how would an American professor embrace Islam easily. I asked them whether they thought that Islam was an acceptable religion, or that they were not sure of my competence to interpret Islam, or that the professor was too obstinate to accept the truth even after understanding it. The students remained silent. They could not say that their professor was an obstinate person as they had already praised him for his fairness.

They went on to work out how to persuade him in his capacity as their professor to come to Karbala (which is 100 km) from Baghdad despite the fact that the professor did not believe in visiting of holy places. I suggested to them to bring him to Karbala just for recreation. Incidentally, the date of our appointed fell on an Eid holiday.

At the time of arrival of the professor, a group of people were already at my reception for the Eid greeting. I welcomed him, and after formal courtesy talk, I asked him how he found Baghdad and its Muslim people. Having expressed his impression about Baghdad and Muslim people, I said to him that he had not seen anything of Islam and Muslims yet; otherwise he would have been surprised much more. When he asked how, I told him "Islam, for example insists for its followers to acquire knowledge to the extent that Islam makes it compulsory for all men and all women to acquire knowledge." I went on to explain to him some of the excellence of knowledge and wisdom as seen through the Islam and the reward prescribed for seeking knowledge. I added, "Islam does not persuade its followers to learn religious science only, as some claim, but Islam encourages (its followers) to gain every type of knowledge so much

so that the religious authorities issued religious decrees that acquiring knowledge of all essential sciences and technologies is obligatory upon everyone in the community unless or until experts in the fields concerned are available in the community, to the extent of self-sufficiency."

I quoted the Holy Prophet Muhammad (may Allah's blessings be upon him and his Progeny), who said: *"It is obligatory for every Muslim, man or woman, to acquire knowledge."*[17] In this hadith the Holy Prophet did not limit the learning to any particular field, such as, religion, Qur'an or engineering.

Along the same line, Imam Ali (upon whom be peace) is quoted as saying: *"a person is valued for his skills and qualities."*[18]

The Holy Qur'an precedes both of them and asks: **{Can the learned be equal to the ignorant?}**[19]

In other words, those who know the contents of the Holy Qur'an are not equal to those who are ignorant of it. Similarly, he who possesses the knowledge of medicine cannot be equal to one who is ignorant of medical science, and he who is the master of mathematics is not equal to one who knows nothing of it. Similarly the comparison may go on in respect of the atomic science, history, politics, economy, etc.

The doctor, listening to these facts attentively, was impressively surprised. Then I said to him, "more than that, the Holy Prophet had urged his companions to go about in search of knowledge and wisdom even to the most remote corners of the world, into the depths of seas, and the expanse of the outer space. The Holy Prophet said: *"Seek knowledge, even (if it is) in China."*[20] "You could imagine," I told the professor, "how difficult and tiresome it was in those days, to travel from Medina (in today's Saudi Arabia) to China, and the time it took to go there? Probably the journey took one year. Besides, there was no trace of religious knowledge and Islamic studies in China. Only the past ancient religious and worldly knowledge were taught over there."

"Is this not," I asked, "one of the best proofs that Islam was the religion of knowledge and wisdom which encouraged acquiring every knowledge

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[17] *'Awali al-Le'ali,* vol. 4, p 70; *Bihar al-Anwar,* vol. 1, p 177

[18] "*Man la-Yahdhuruhul-Faqih*", vol. 4, p 389, hadith # 5834

[19] The holy Qur'an: The Throngs (39): 9

[20] *Wasa'el al-Shi'a,* vol. 18, p 14, hadith # 20

and, as such, was it not a religion of truth? Had Islam been a false religion, it would have avoided knowledge and intellect because every falsehood avoids the truth so that the secrets of its deception would not come to light."

Then I told him that the chapter of the Holy Qur'an that was first revealed to the Holy Prophet, according to some Islamic scholars, was the chapter of the "Clot". This chapter begins with the command of the Almighty, **{Read in the Name of your Lord, Who created man from a clot . . . (and) Who taught (to write) with pen . . .}**[21]

Allah the Almighty has mentioned "reading and writing" in this chapter as these two skills make the bases for learning and the key to knowledge. There is another more important hadith from the Holy Prophet, which says that, *'If knowledge were to be in the Pleiades*[22]*, the inhabitants of Farris (Persia) would fetch it from there.'*[23] If we take *Farris* to mean lands other than Arabia, just as they call the non-Arab world as *Ajam*, we can say that the hadith refers to the recent expedition to the moon. Here is some good news for man to reach any planet in the Pleiades cluster of stars, which is at a far greater distance than the planets (of the solar system).

In other words, we can say that this hadith of the Holy Prophet is an order in disguise, meaning, "O people of the world, fly into the depths of space until you reach distant stars such as those of the Pleiades." Consequently, we are waiting for that day when mankind will reach the Pleiades.

"As you know" I said to the Professor, "when Russian space scientists launched the first artificial satellite, some of the Christian scholars/clergymen protested that the Russian act was in defiance of Heavenly powers, while the scholars of Islam congratulated humanity on that remarkable success of science in that direction. They took that success as a manifestation and a proof of the correctness of the predictions and saying of the Holy Prophet Muhammad."

Thereafter, I told him that Imam Ali who was the pupil and successor of the Holy Prophet, and all Muslims accepted him as a great leader and all held him in high esteem, had proclaimed saying,

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[21] The holy Qur'an: The Clot (94): 1 – 4.

[22] Pleiades is an open cluster of stars in the constellation Taurus, some of which are blue-white giants clearly visible to the naked eye.

[23] *Bihar al-Anwar,* vol. 1, p 195, hadith # 16.

"Ask me about the ways of the skies as I know them better than the ways of the earth.'[24]

I asked him whether this proclamation did not prove that he had detailed knowledge of astronomy, and what modern man has discovered today was already known to him fourteen centuries ago, whereas for five thousand years philosophers were of the opinion that flight of man to the skies was impossible.

Every sentence of mine appeared to have deeply moved the doctor and struck like a lightning. These words prevailed over his mind completely and the signs of awe and amazement were clearly seen in his face and his motions. Then I told him about a verse in the Holy Qur'an which referred to the conquest of the outer space and the oceans. This verse says, **{O company of Jinn and Man! If you have power to penetrate all regions of the heavens and the earth, then penetrate (them). You will never penetrate them except with power.}**[25] Religious scholars interpreted this power as scientific power.

The meeting lasted for over an hour. In the end I enquired him whether he was satisfied that Islam was a universal religion and Muhammad ibn Abdullah (may Allah's blessings be upon him and his Progeny) was the Prophet from Allah, the Almighty.

The doctor bowed his head, thinking about what I had said. As he remained silent I said, "I hope you will embrace Islam and augment your distinction of knowledge by that of faith, as Allah the Almighty says in His Holy Book, **{Allah will exalt those who believe among you, and those who have knowledge to high rank}**[26] By the grace of Allah, you are already in possession of the characteristics of vision and wisdom. The only thing which is left is to add to yourself the virtues of belief and faith in Islam." Then I explained to him that by embracing the religion of Islam he would lose nothing. After a noticeable silence and deep thought, the doctor said, "How should I embrace Islam?"

I said you declare your belief by stating the three declarations of faith, saying, "I bear witness that there is no good except Allah; and I bear witness that Muhammad is His servant and prophet." In addition to these two declarations, I asked him to declare his acceptance of the authority of

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[24] *Bihar al-Anwar,* vol. 39, p 108, hadith # 13.

[25] The holy Qur'an: The Beneficent One (55): 33.

[26] The holy Qur'an: The Woman Disputant (58): 11.

Imam Ali and the other (eleven) Imams. He then repeated them accordingly.

Thereafter, he requested one of our friends who was his pupil and was acting as interpreter to arrange one hour every week to teach him the tenets and rituals of the divine religion of Islam.

The people who had assembled there congratulated him, and some refreshment was provided. The gathering dispersed, while all were saying, “Praise be to Allah, Lord of the worlds.”

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Is Jesus The Son of God?

One of my friends, a grocer, came to me one day and said that his brother was an Italian-educated engineer. He and two other individuals from Karbala had each married a Christian Italian woman. The brother had discussed Islam and Christianity with his wife, but in turn she questioned the truth of Islam. That woman, like her husband, was also a learned person. Besides, she was also enriched in Christian religious knowledge, as her father was a Christian scholar.

My grocer friend sought my permission to bring them before me with an intention that perhaps Allah might bless them and they could embrace Islam. I booked a time for them to come and see me. The grocer added that according to his brother, his wife was well educated and well versed in current affairs as well as in the religious knowledge. She was said to be very much argumentative in discussion. I replied, "I hope Allah the Almighty, would help me to speak the words of truth." I also advised my grocer friend that he should bring the three young men along with their wives so that the discussion could be made with all of them. The grocer promised to try to bring them together but he expressed his doubt about their coming together because only one of them, his brother, being pious and faithful, was keen for his wife to see the truth of and embrace Islam, whereas the other two were devoid of such characteristics. I reminded him of the saying "you won't know until you try."

After a few days he came back to me and asked if I could see them that evening and I said, "You are most welcome." After the evening prayers, I went to my house. The three young engineers along with their wives as well as the grocer friend came over to my house. During the course of our discussion, the husbands of the Christian women acted as their interpreters.

I asked those women what was their religion, and they told me that they followed the Christian religion. I questioned them why they had become Christians. One of them eye winked to the other and said they believed in Christianity because they had accepted Jesus Christ was the son of God. I asked, "Who told you that Jesus Christ was the son of God?" They replied that all people believe so. I refuted their claim, saying, "This is not true. Do you not know that the present population of the world is more three billion out of which only eight hundred million are Christians? Therefore, the remaining people of the world do not believe that Jesus is the son of

God.” At this stage the women were silent because they had no counterargument to present. Then I added, “Moreover, all Christians do not believe that Jesus is the son of God, but most of them believe that he was a human being.”

Then one of those women asked whether I could say that millions of Christians including the great scholars, hermits, nuns and monks were telling a lie that Jesus was the son of God. I put the same question to them as to whether they could similarly say that more than two billion of non-Christian people including great scholars, pious and learned people were telling a lie that Jesus was not the son of God.

The women were silent for a while. Then they asked me to prove the prophethood of Muhammad, and on what grounds I am guiding them to the religion of Islam. I said, “Prophet Muhammad brought miracles with him, claimed to be a prophet, and his claim was not contrary to reason, and therefore we believe in him.” She asked me to elaborate my three points, and I explained it to her thus:

1. “the fact that Muhammad claimed to be a prophet is quite clear and needs no elaboration, as you too admit that he claimed so.” She confirmed my first point,

2. “the Prophet of Islam showed miracles to prove his prophethood out of which the Holy Qur’an alone is sufficient, since it challenges the people of the world to bring even one chapter like any chapter of the Qur’an, but no one could do so.”

She asked as to why the people of the world could not bring an example against the Qur’an. I replied, “It was similar to Jesus who used to give life to the dead but none of the Jews had such power.” She observed, “The Qur’an is the word.” I replied, “Yes, of course, but this word is not like that of the people, it is something supernatural; and that is why the people of the world could not write a single chapter parallel to it. If Muhammad was not a prophet, he could not bring a book like the Qur’an which is beyond the human word.

3. Then I explained my third point to her saying, “His claim was not contrary to reason. Sometimes it is possible that someone may claim something and carry out some extraordinary tasks, but his claim is contrary to reason. The very reason that his claim was contrary to reason is the proof of his deed’s being not a testimonial from God. For example, if someone claims that the sun can produce coldness, and in

> support of his claim he carries out some extraordinary deed as to cause the sun eclipse, here we can say that this action of his and the eclipse of the sun is not a miracle from God, but an act done through sorcery, juggling or an unnatural act.
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> Whereas, it is quite obvious that the claim of Prophet Muhammad was never contrary to reason."

Then the Italian woman repeated her first argument, saying, "If Jesus Christ was not the son of God, then whose son was he?" I asked her whether she had heard the names of Adam and Eve. She replied, "Yes, Adam and Eve were the first and foremost human beings on earth as stated in the Bible" Then I said, "Who was the father of Adam and Eve?" She replied, "Adam and Eve had no father." I asked. "How did they come to this world?" She replied, "By the order of God Almighty." Then I explained it to her that Jesus came to the world similarly by the order of God the Almighty, and without any father. She remained silent.

As my argument had inculcated in them a deep impression, I continued by pointing out to the Christian women that Islam holds Jesus Christ and his mother Mary in high esteem. I started to praise and glorify Virgin Mary (upon whom be peace) and then asked them, "What hinders you to enter this religion which respects and holds in high esteem your Prophet (Jesus) and his mother?"

The women were very much surprised on my talk that I was saying that Islam held Jesus and his mother in high esteem. Then I said to them, "Just now I will bring our holy book, the Glorious Qur'an, for you so that you may yourself see with your own eyes how much our Holy Qur'an has praised and held in high esteem Prophet Jesus and his mother Mary. Nevertheless, there is an entire chapter in the Qur'an entitled Mary." Then I fetched the Qur'an, I opened the chapter of Maryam and showed it to them. I turned its pages one by one before them and showed them each and every verse concerning Mary in that chapter.

After such arguments and conversations, Islam made a way in their hearts and I thus taught them to repeat this declaration of accepting the Islamic faith:

"I bear witness that there is no god but Allah Who is One having no partner. And I bear witness that Muhammad is His servant and messenger. And I bear witness that Ali and his infallible descendants are the successors of the Messenger of Allah."

They recited sincerely all three declarations of the faiths in Arabic and in their own tongues as well. At the end some refreshment were served. Their husbands were advised to teach their wives Islamic injunctions. A set of books on the principles of Islam and its practices was presented to them as a gift.



Position of Jesus and Christians in Islam

One day, a colleague of mine came to see me and said that, through his friend, he acquainted with a Christian engineer who served in Iraq and he wanted to discuss Islam with him but he, my colleague, could not do so because he was not well informed of Christianity and was afraid of assuming this responsibility as he had not studied relevant books and references sufficiently to be able to discharge his responsibility.

A few days later, he brought his friend after the evening prayers, and after a little courtesy talk he asked me whether I believed Islam to be a religion, to which I replied in affirmative. He also asked me whether I also believed that Muhammad was a prophet of God, and whether the religion of Muhammad was better than that of Christianity. I replied in affirmative.

Then he asked, "Do you believe that whosoever does not believe in Islam will be thrown into Hell?" I replied, "Those who do not believe in Islam are of two groups. The first group are those who do not believe in Islam since they have no information about the truth of Islam. This group of people would be tested on the Day of Judgement. If they 'pass' the test they would enter Paradise and if not they would go to Hell.

"The second group are those who, having studied and understood the truth of Islam, still do not believe in Islam out of stubbornness and such like. They know that the religion of Islam is a right one, but in spite of this they deny it. Such group of people are obstinate and if they do not feel contrite and repent to Allah the Almighty, then they will be thrown into Hell."

He said, "If it is so, do you think that millions of Christians will fall into Hell?" I replied, "I did not say that. What I said was that only the obstinate ones will enter hell but those who were ignorant, having no Islamic knowledge would be tested on the Day of Judgment." He said, "So far I have never heard such a thing from anyone except from you. Contrary to it I have heard from many Muslims that all Christians would fall into fierce Hell. "I said, "Whatever I said is the opinion of all Muslim scholars and is also recorded in our books of philosophy and theology." He said, "So a group of Christians shall enter Paradise!" To clarify my point, I said, "All those Christians who believed in Jesus Christ and accepted his religion as true before the advent of Islam shall certainly enter Paradise. But after the advent of Islam, only those Christians who 'pass' in the test on the Day of Judgement shall enter Paradise."

The Christian engineer asked whether I knew about Christianity. I replied, “Yes”. He questioned me as to how and from where I have learnt about Christianity. I said that I have learnt about Christianity by studying their books and by holding debates and discussions with various scholars. He wondered and asked why I did not embrace Christianity in spite of the fact that I admitted the greatness of Jesus. I replied that I was well aware of the greatness of Jesus but I also knew of the greater status of Prophet Muhammad. Thus I believed in Jesus and after him I also believe in Muhammad (peace be upon them). He remarked, “Therefore, as for Christ we feel the same.” I said, “Yes.”

He then asked me, “How can you prove that Muhammad was a prophet?” I said, “The same proof which establishes the prophethood of Jesus, also proves the prophethood of Muhammad.” He negated my argument by saying that Jesus was the son of God whereas Muhammad was the son of Abdullah - the Servant of God.” I asked him, “What do you mean by Jesus is the son of God?” and I added, “Do you mean to say that God made Mary to give birth to Jesus in the same way as a man makes his wife to give birth to his son?   Or do you mean something else? What do you really mean?”

At this juncture the face of the Christian engineer appeared to change colour and he paused to reflect. After a few minutes he raised his head and said, “This incident, being a supernatural one, is beyond one’s reason and imagination.” I asked him, “How do you believe in a religion which is beyond reason?” Then I gave him an example, saying, “If a person comes here and says to you, I am a prophet of God, and it is compulsory upon you to obey me”, and as soon as you ask for a reasonable proof from him he says to you, “It is beyond your reason to understand me”, would you not laugh at that person?” Then I explained to him that it was the nature of human being that he should not accept anything if he does not understand it.

He asked, “So how do you believe in God despite the fact that your reason cannot comprehend Him?”   I said, “I know that this world has been brought about by an able creator, but I do not know what is His nature or reality. This is similar to the fact that one believes in the existence of electricity, but despite that, does not know its nature.”

He then turned to the same subject of the sonship of Jesus Christ, saying, “All Christians all over the world claim that Jesus is the son of God.” I refuted him saying, “Firstly, not all Christians believe in this creed.

Secondly, their statement is not a proof; otherwise, if you treat it so, then all Muslims too claim that Jesus is not the son of God. You should then accept this majority's opinion too!"

He said, "How do you prove that Jesus is the prophet of God?" I replied, "As the Holy Qur'an and the Prophet of Islam confirm the prophethood of Jesus Christ (upon whom be peace); I also believe in him." He said, "Suppose that the Holy Qur'an and the Prophet Muhammad did not stand witness to the prophethood of Jesus, in that case would you have faith in Jesus?" I said, "In this case, I would not believe in him." He asked for the reason.

I explained to him that in the absence of the Holy Qur'an and the Prophet of Islam, the prophethood of Jesus would only be proved either by the statements of Christians or by the Bible, neither of which is reliable. He asked for the reason.

1. I replied, "Because the contents of the Bible are contrary to reason, and it is not possible for such a book to be termed as the Word of God!" He surprisingly asked, "Is the Bible contrary to reason?" I replied in affirmative, and when he asked for an example, I said to him I do not wish to hurt your feelings but you may refer to my book "Attributes of God and His Prophets according to the Bible"[27] which shows how the Bible accuses Jesus Christ to have been born of adultery (may God forbid!)

Here the Christian man bit his finger and said, "No! There is no possibility of such a thing to be in the Bible!" I then, opened the Bible for him and showed him what I had said. He was shocked to see that. Then I explained to him that such irrational topics were in abundance in that book which he would see later on, by the will of God.

Then I said "I hope you forgive me if my words have hurt you, but I was compelled by you to do so. Otherwise, Jesus (upon whom be peace) is one of the *Ol-el-'Azm* Prophets (i.e. who had universal mission for his time) who is holy and righteous in our view. It is compulsory to believe in him in the same way as we must believe in Prophet Muhammad."

2. Regarding the reason that I could not accept the statements of Christians to serve as the purpose of proof, I explained to him that, offsetting the Christian views and statements, there are so many

[27] presented in part 2 of this book.

persons in the world whose number, in total, is many times greater than that of Christians, for example, the Jews, Buddhists, Zoroastrians and Confucians, and so many other people of different religions in the world, who contrary to Christians, do not recognize Jesus as a prophet. That is why I believe in Jesus on the basis of the Holy Qur'an and Prophet Muhammad.

He said, "So what is the way out now in your opinion?" I said, "In my opinion, let us suppose that we have just now entered this world and want to adopt a religion for ourselves. Then first of all we must remove from ourselves all sorts of past imitations and thoughts so that we may be able to find out with a free mind as to which religion is worthy of following and then opt for that religion sincerely." He said, "Very well, so how can we find the fact?" I said, "Here we have two books, the Bible and the Qur'an. Given the tampering and distortion that have taken place in the former, such as the many irrational things that are stated, the Bible can no longer merit to be an authentic book for a religion. Therefore, either the original of this book was not correct or its original copy was correct but it was later distorted and corrupted. Consequently, in both cases, the Bible is not an authentic book to be relied on. So the Holy Qur'an is left for us to choose."

He said, "There could be a possibility that there might be some other religion other than that of the Holy Qur'an, so how can I gather that Islam is better than the other religion? Similarly, how can I take for granted that the Qur'an is authentic so that I may accept it and follow its Prophet?" I said, "Good question! Let me prove the authenticity and the truthfulness of the Holy Qur'an. The Holy Qur'an says in one of its verses, {**If you are in doubt about what We have revealed to Our Servant (Muhammad), then produce one chapter like that of it (Qur'an) and call your witnesses other than Allah, if you are truthful**.}[28]

Then I added, "The Arabs were masters of eloquence, literature, and clarity and Muhammad was one of them, and he was not known to be able to read and write nor was he known to have learnt reading or writing from anyone else. However he brought a literary work that still remains an absolutely unique masterpiece. Otherwise the Arabs could have easily competed with him in the Qur'an, but their inability to compete with him in producing such work proves that no human being is competent to challenge the Holy Prophet in bringing the likeness of the Holy Qur'an.

[28] The Holy Qur'an, the Heifer (2): 23

This incident provides sufficient proof that there is no doubt in the revelation of the Holy Qur'an from God the Almighty." He asked, "There is a possibility that some of the Arabs might have been successful in bringing another book similar to the Qur'an but that has not reached us." I replied, "Had they been successful in doing so, the Christians and the Jews would certainly have used that book in order to refute the claim of the prophet Muhammad, as they were very eager to do so. Since there is no trace of such a thing in history in this respect, it proves sufficiently that all the opponents of the Holy Prophet failed completely to bring another book similar to the Holy Qur'an."

Then I gave him a philosophical example saying, "The non-existence of a proof for the existence of something is itself a proof of its non-existence" i.e. if you do not find a person in this room, it means that there is no person in this room.

At this point, the Christian engineer seemed to have been convinced by my argument, and when he asked me for my suggestion, I said to him, "In my opinion, you should believe in the prophethood of Muhammad." He asked, "Does one have to disbelieve in Jesus Christ by believing in Muhammad?" "Not at all!" I answered him, and added, "But in fact, Islam clearly commands its followers to believe in the prophethood of Jesus Christ as well. Moreover, Jesus is recognized by Islam as one of the Five Great Prophets sent by Allah the Almighty to the east and west of the world as His Messenger, and they are called *Ol-ul-Azm*." He asked, "Who are the Five Great Prophets?" I replied, "They are Prophets Noah (Nuh), Abraham (Ibrahim), Moses (Musa), Jesus (Isa) and Muhammad (peace be upon them all)."

Then I started to encourage him to accept Islam; and by the grace and blessings of Allah, he embraced Islam and recited the three declarations of faith for accepting Islam and he also accepted the authority of Imam Ali and his eleven son-Imams (upon whom be peace).

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Excellences of Islam over other Religions

During the holy month of Ramadahn, one day I arrived at my house after the midday congregational prayers. I was very tired as I had stayed behind for more than an hour to explain various religious issues being asked by many Muslims in the courtyard of the holy shrine of Imam Husayn (upon whom be peace) in Karbala. On my arrival at home as I was about to take a rest, the doorbell rang. There was nobody else in the house to attend to that, and I thought to ignore it but struck me that someone might be in need and if fulfilled by me, would accrue a great heavenly reward to me.

Then I remembered that I had made an appointment to receive an official from Baghdad. We were to discuss my request to import equipment for establishing a local radio station at Karbala, and establishing a college, namely al-Qur'an al-Hakim College and several other items. I did not want to hold the scheduled meeting before I could take a bit of a rest. On the other hand, none of my colleagues who were due to be present in the meeting had arrived yet. I do not like to hold such meetings without the presence of my companions especially when the meeting was with government officials.

Reluctantly, I got up and went to open the door. A man in his sixties was outside. He greeted me and said, "My family members and I have come from Kadhimayn to see you. Is it possible for you to see us?" I said, "You are most welcome." He said, "My son has received his education in Germany and has returned from there recently with a German Christian wife. In our discussion with her about Islam she asked us to convince her about the genuineness of Islam. We tried, but did not succeed. We decided to seek your guidance in this matter. That is why we have come here from Kadhimayn taking the advantage of today – Friday – which is our holiday." I said to him, "I am very happy to receive all of you."

Then I offered the German woman to say what she wanted. Her husband himself became her interpreter. She said, "My husband and his parents claim that Islam supersedes Christianity, and therefore I should accept Islam, although I have not seen any bad thing in Christianity so as to change my religion. I am a religious woman and have studied the Bible and also used to attend church. All members of my family are also religious people. Keeping these conditions in view, is there any reason in your opinion that I should quit Christianity and enter Islam? and why?"

She tried to explain her contention by quoting an example, saying, "If you have a beautiful house, will you wish to change it, if there is nothing wrong with it?"

Along the same line I said, "I do not want you to abandon your religion. I want you to augment the beauty of your religion with another beauty, the beauty of Islam. I do not want you to change your house but to add another storey over your house so that you may have more facilities like brighter space for enjoying better life."

With much surprise, she said, "But aren't Islam and Christianity each other's enemies and would never come together?" I said, "No. The example of the religions of Christianity and Islam is like the stages of education, i.e. high school stage and university stage. So the example of my inviting you to Islam is like inviting you to university education after you have cleared successfully the stages of high school, so that you may complete your education." She said, "How can I agree with you when I have learnt from the very beginning in my home, in my school and in my environment that Islam has always been against Christianity, and that Muhammad was the sworn enemy of Christ, and Muslims have been the enemies of Christians?"

I said, "Whatever you have learnt from the very beginning is quite the reverse because Islam is a well-wisher of Christianity, and the proof for this is in our Holy Qur'an, **{Say (O Muslims!) "We believe in Allah, and in which is revealed to us . . . and that which Moses and Jesus received."}**[29] Muhammad also is a well-wisher and a brethren of Christ as mentioned in the Holy Qur'an, **{The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had been sent before him.}**[30] Muslims too are well-wishers of Christians as can be seen from the following verse: **{You will find the nearest of them in affection to those who believe (to be) those who say, "Lo! We are Nazarenes."}**[31]

Then I asked her, "Having seen these clear-cut verses of the Holy Qur'an, do you still think that that which you have heard before is right or this which you hear and see now?" The Christian lady was very much impressed with my reasoning. Her family members also expressed their

[29] The Holy Qur'an, the heifer (2): 136.
[30] The Holy Qur'an, the Table Spread (5): 57
[31] The Holy Qur'an, the Table Spread (5): 82

surprise; I said, “This was due to our inadequate publicity at home and abroad. May Allah help us.”

Then she said, “Now I agree with you as you have proved it from the Qur’an. If you had not proved it from the Qur’an, I would have said that you were saying this so just to convince me to accept Islam and is not based on reality. Now please elaborate as to how the religion of Islam after Christianity is a ‘university stage' after a high school stage'?” I said, “You yourself are a Christian and know well that Christianity is a religion of morality.” She replied in affirmative. Then I said, “But Islam has augmented the excellences of morals with other issues just as university education provides new branches of learning to those of the high school stage.” She said, “Give an example.” I said, “For example, Islam has established the systems of politics and economics, and laid down the programmes for the armed forces, health, wealth and others.”

Astonished by my statements the German lady, asked, “Does Islam deal with these subjects too?” I said, “Oh, yes, and why not?” She said, “I was made to understand before that Islam was a set of ridiculous stories and distortions of Judaism and Christianity.” I said, “but the opposite is true. Islam has distanced true Judaism and Christianity from the ridiculous stories and distortions that have developed in the course of time, and that is why the Holy Qur’an says, {**And We have revealed to you the Book (Qur’an) with truth, confirming whatever Book was before it, dominant/prevailing over it** (previous book(s)) [by pointing out the distortions and corruptions that have taken place in the previous revealed scriptures]}.”[32]

She pointed out, “Now, two questions arise for me. Firstly, what are the ridiculous stories in the Judaism and Christianity? Is it possible that such things may have crept into Christianity?” I said, “I do not want to touch this aspect of the matter because I dislike to hurt your feelings and deprive ourselves from the positive results of the discussion. Anyhow, I will point out one issue to you. The Christians believe in the trinity and say that the Father, the Son and the Holy Ghost are three persons yet they are one. Is it possible?” She answered, “What is the objection?” I said to her while holding three books in my hand, “Are these books three or one?” She said, “Three.” I said, “If a person comes and says to you that these books are three as well as one, what will you say to him? Will you not say to him, It is not possible that three entities to be called as one entity?”

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[32] The Holy Qur’an, the Table Spread (5): 48

The Christian lady was astonished so much as if she had heard that argument for the first time in her life. She said, "How is it that Christians believe in trinity?" I said, "I do not know, you ask them. I only know this much that this notion is false."

She said, "my second question is: You have said that Islam addresses all aspects of life. Is Islam a religion? What relation does exist between religion and politics or economics?" I said, "A religion is everything. But since Christianity has undergone many distortions, there remained nothing in it except some ethical teachings." She said, can you explain, for example, the economics of Islam?" I said, "Well, let me quote for you relevant verses from the Holy Qur'an:

> **{And know that whatever you earn of your profits, one-fifth (Khums) of it is the share of Allah.**}[33]
>
> {**The alms are only for the poor and the needy**.}[34]
>
> {**Allah permitted trading and forbidden usury**.}[35]
>
> {**O you who believe, abide by your (commercial) contracts**.}[36]

Then, I started to interpret these Qur'anic verses dealing with Islamic economy in some detail relevant to our discussion. She declared, "I now accept Islam, but only one thing is left, which if you could explain to my entire satisfaction, I shall embrace Islam, otherwise not. I have repeatedly inquired about it from my husband and others but none could give me a satisfactory answer." I asked her what her question was.

"Since the first days I came to Iraq," she said while pointing at her husband and others, "this family has been asking me to wear Hijaab. So, if wearing Hijaab in Islam is compulsory, then I cannot embrace it at any rate.

I said, "Have you seen the jewellers how they protect their precious jewels in safe boxes?" She said, "Yes, I have seen so." I asked, "Why do they do so?" She replied, "Just to protect them from the thieves. I said, "Islamic philosophy of wearing Hijaab is the same. For example, you are a young lady and know very well that in every society there are thieves of honour

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[33] The Holy Qur'an, the public estate (8): 41

[34] The Holy Qur'an, Repentance (9): 60

[35] The Holy Qur'an, the heifer (2): 275

[36] The Holy Qur'an, the Table Spread (5): 1

and chastity. Just As the jewels are safeguarded from the thieves, Islam has similarly made it compulsory on its followers to safeguard the chastity, dignity and nobleness of the female members of society, and as such this order is only in your own interest." She said, "This is a plausible explanation. Now, if wearing Hijaab is obligatory in Islam, why women are seen in Iraqi television not wearing Hijaab? Is Iraq not an Islamic country?"

I said, "Is your country, Germany, independent or under the yoke of colonialism?" She said, "After the World War II, we fell under the yoke of colonialism." I said, "Do you believe that colonialism allows you to plan the developments of your country according to your own wishes, to implement the laws out of your own choice, and to let you live as you like?" She said with a gloomy heart, "No, not at all!" I said, "We Muslims too have fallen into the hands of the (politico/economic) colonialism since early twentieth century and all of our national, cultural, political and economic programmes are drawn up by them. Consequently, we Muslims are deprived of implementing any such programmes according to Islamic in our own countries." She said, "Indeed, this is true."

Here the Christian lady embraced Islam herself and announced the three declarations of faith; "I bear witness there is not god but Allah, the One having no partner; and I bear witness that Muhammad is the Servant and Messenger of Allah." She also accepted the immediate successorship of Imam Ali.

All members of her family, especially her husband, knew no bound of happiness on her embracing Islam.

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Islamic Teachings

One day, a western youngster in a hippy outfit came to our house with a native youngster of our hometown Karbala. I asked the Karbalai youngster how he happened to bring that Westerner here, he said that he had requested him to take him to a religious scholar for he wanted to ask certain questions about Islam. Therefore, he brought him to me.

I welcomed him and enquired about his name, country and the reason of his visit to Iraq, and especially to Karbala. I also enquired about his level of education and profession. In response he said he was an American. He was a graduate from an American university where he had studied contemporary religions, and he had come to Iraq as a tourist. He added that he liked Islam as he found it more rational than all other religions, but he said, he had some questions concerning Islam, which if cleared to his entire satisfaction, would enable him to abandon Christianity and embrace Islam.

I asked him, "Why do you want to abandon Christianity?" He said, "Most youngsters in America especially those who are well educated and highly informed, do not have firm faith in Christianity in the true sense of the word, because they find irrational religious traditions, while they see some of the senior religious figures lack commendable virtues and notable characteristics. (He was very frank in his expression about them."

I said, "If so then why the youngsters do not discard Christianity?" He said, "Firstly, most of them have discarded Christianity, and secondly, those who still show their attachment to it are doing so mainly for two reasons. Some are bound to follow their elders and fathers, and some do so from fear of spread of communism and disbelief. They believe that as soon as they abandon Christianity, communism will creep in. In their opinion, Christianity is the only barrier against the expansion of communist influence over the people of their country. In their opinion, the aims and objects of the communism are to root out every thing; from their government to their economy, freedom and system of inheritance."

I said, "Why don't they take shelter in Islam?" He said, "Because the Islam that is presented to them is distorted. Moreover, there is no such preacher of Islam in America who may introduce the true Islam in such an impressive way that American youngsters may be attracted to it."

I said, “Do you acknowledge the beauty of Islam?” “Yes, but it is distorted in my view”, “What sort of distortion?” He replied, “This is the very purpose I have come to you.” “Have you asked other Muslim scholar?” “Yes, but I did not receive a satisfactory answer.”

Then he narrated how he happened to meet that Karbalai youngster who guided him to my house. The young American knew some Arabic; hence there was no need for an interpreter, except in some instances of the discussion when we sought the help of one of our English-speaking friends. Our discussion started on the question of the proof of the existence of God.

I said, “The proof of His existence is recognized from His signs, because there is no effect without a cause.” I pointed out to him, “As you know the United States has some three hundred thousand space experts and has allocated hundreds of millions of dollars for making artificial satellites. Can you prove that those American satellites have their makers but that the moon - the natural satellite - which is millions of times bigger than an artificial satellite has no Creator?” Being satisfied with this explanation, he then said, “Why don’t we see God?” I said, “Do you think that every existing thing is visible?” He said, “I believe in only tangible things.” I said, “No, this is not the case. You believe in the tangible as well as rational things.” When he said how, I said, “Do you believe in the existence of mind, soul, gravitational force and such like?” He said, “Yes.” I said, “Have you seen the mind, the soul, or the gravitational force?” His reply was negative. Then I said, “Therefore, you too believe in those things which your senses do not perceive, and what you actually perceive is their effect.” He said, “Good reply.”

The American youngster brought up another topic by asking, “How do you believe in his prophethood when Muhammad was not a prophet?” I said, “On what ground do you say he was not a prophet?” He said, “It is clear that he established his religion with the sword, whereas God is merciful and does not resort to such measures.” I said, “Firstly, just for the sake of argument, if we were to assume that claim is true, I would like to ask you, do you believe in the prophethood of Moses (upon whom be peace).” He replied in affirmative. Then I related to him the story of Moses mentioned in the Bible, Deuteronomy 13:15-16, Numbers 31:7-35, when he resorted to measures worse than the sword. He was (supposedly) ordered by God to set the cities he conquered on fire, killing not only the men, but also the children and the animals.

He admitted the fact and said, "That is why I came to you to make it clear and to find another religion for myself because our Bible has got many such ridiculous stories.

I continued, "but in fact Islam was not established by the sword." Then I went on to ask him, "Have you studied the battles fought by the Prophet of Islam? Do you know that all of them were defensive ones and not even a single one was ever offensive?" He said, "It is for the first time I hear this."

I said, "You have to consult authentic history references to see the records of these facts and to satisfy yourself of the truth of my claim." At this stage I gave him a copy of my book *"In the Shadow of Islam"* and advised him to study it especially the chapter dealing with the battles of the prophet Muhammad (S).

The Christian youth started studying the book, and one of our English-speaking friends started helping him in the process. Meanwhile, I took the opportunity of this short period of time to meet those who were waiting to see me.

Having finished reading the relevant chapter of the book, he was profoundly surprised as to how the distorted history of Islam has been presented to them. Then he accepted that Muhammad did not rise up with the sword, "How could you prove that he was a Prophet?" I said, "How do you Christians prove that Jesus Christ (upon whom be peace) was a prophet?" He said, "Actually, I have no proof in support of the prophethood of Jesus as I myself believe in Christianity through family tradition."

I suggested that we should establish the criteria for the recognition and truthfulness of the prophets, so as to distinguish between a true and a false prophet. With a strange curiosity he said, "This point has itself been one of my basic questions."

I said, "How do you find out that a person is a doctor and another is an engineer?" He said, "Either through a certificate or degree issued by a medical centre or a university, or through one's own experience. For example, if I see that a person has cured a disease with some medicine, I will call him a doctor. Similarly, if a person draws up a good plan of a building meeting the engineering requirements then he can be called an engineer."

Then I said, "In the case of a prophet, the same formula applies too. Though the testimony of God,, you will know he is a messenger from Him." He said, "How is that?" I said; "A miracle is an evidence of God which He bestows upon he whom He sends." He said, "How can the miracle be taken as an evidence from God?" I said, "Breaching the (natural) laws is beyond the control of everybody except God the Almighty. So, when Allah delegates this power (of performing miracles) to any person, it proves that that person is a messenger from God." He said, "It's an excellent logical reply. I put the same question to a number of Christian and Islamic scholars but none of them could ever satisfy me. Anyhow, now we have reached a stage where you have to prove that Muhammad was provided with a miracle."

I said, "The miracle of Prophet Muhammad (may Allah's blessings be upon him and his Progeny) is already crystal clear to me and I have also seen it with my own eyes." He asked surprisingly, "Have you yourself seen the miracle of Muhammad?" I replied in affirmative. He asked, "Which is that miracle?" I said while pointing to Qur'an, "This Qur'an is the miracle of Muhammad." He said, "How can the Qur'an be the miracle of Muhammad?" I said, "Muhammad challenged the people of the world to bring even a small chapter like that of the Holy Qur'an but none of them could do so over the last fourteen centuries." He said, "How can this statement be authentic that Muhammad challenged the people of the whole world but none could meet it?"

Then I quoted a verse of the Qur'an that says, {**If you are in doubt about what We have sent down to Our Servant (Muhammad) then produce a chapter like it and call your witnesses other than Allah, if you are truthful**.}[37] and said to him, "Here is the solid proof of that literary challenge. Nobody on earth could produce even a small chapter like that of the Holy Qur'an. Had there been so, it would have been recorded in history. In the course of your studies of religions, have you ever come across any claim that someone had produced a work that comes anywhere near the Qur'an?" When he replied in negative, I said, "That is to say mankind is unable to do so."

He turned the question around, "If Islam is right, why are Muslims so backward?" I said, "For the reason that Muslims do not act upon Islam." He said, "Being Muslims, how do they not act upon Islam?" I said, "Are the majority of Americans Christians or not?" He said, "Yes, they are." I

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[37] The Holy Qur'an, the Heifer (2): 23

asked, “Do they act upon Christianity properly?” He said, “No.” I said, “Similarly, Muslims also do not act upon Islam, hence they are backward. At the beginning of Islam, they used to follow Islam and as such they achieved progress and prosperity.” He said, “How do you then invite me to a religion, the followers of which are so backward?” I said, “If you are in a highway, but see other road users are deviating to left or right, will you follow the road or leave it for the reason of those deviants?” He said, “I would certainly adopt the straight way and not care for its non-disciplined deviants.” I said, “I also invite you to Islam not its deviants.”

Then he said, “Allah says in the Chapter of Victory, 48:1-2, “Lo! We have given you (O Muhammad) a victory that Allah may forgive you of your sin which is past and that which is to come.” It is possible that a sinful person may become a prophet?”

I answered, “The Holy Prophet was “sinful” in the eyes of Meccan infidels. They used say Muhammad has ridiculed our beliefs and insulted our gods. With the help and will of Allah when Mecca peacefully surrendered to Muhammad and he won over the infidels his “sins” or “crimes” against the infidels were “dropped” or forgiven, thanks to Allah Almighty who prepared the ground for this. Furthermore, after the fall of Mecca the prophet Muhammad went on to demolish more than three hundred “god” idols which were “sacred” to the infidels of Mecca.”

Needless to say, the ‘sin’ as defined by the infidels and referred to in the verse is not regarded as sin in the eyes of God Almighty, but the Almighty is stating that not only He has given His Messenger, prophet Muhammad, a victory, but in fact through this victory He has brought about the circumstances in which even the ‘sins’ he is attributed to by the infidels are null and void.

The American Christian then said, “I met some persons in America who claimed to be followers of the Qadyani religion. They called on me to embrace their religion claiming that their religion succeeded Islam, which was brought by a certain Ghulam Ahmad Qadyani who claimed to be a prophet. Do you believe in that religion?” I replied in negative, and when he asked for the reason, I said, “Firstly because the Prophet of Islam said, *‘no prophet would come after me.’*[38] Accordingly, whosoever claims to be a prophet after him, is an impostor and, his claim of prophethood is false. Since we proved that Muhammad is a true prophet, and we believe

[38] al-Kafi, vol. 8, p 26, hadith #4

that true prophets do not lie, therefore the Qadyani is an impostor as the prophet Muhammad said that there would be no prophet after me. Secondly, Ghulam Ahmad Qadyani has merely claimed the prophethood but had not shown any miracle. If prophethood is treated acceptable without any miracle then thousands of prophets can appear in the world. So you and others too can claim to be prophets on any fine morning. Do you think that by mere claim of prophethood one can become a prophet?" He smiled and said, "No!" Then he added, "But Qadyanis are very much active and progressive in the propagation of their religion." I said, "Do the activity and progress in the propagation of a religion prove its truth? If so, then the fascists, communists and other followers of various ideologies will have to be treated as right."

Then he turned to another question; "There is a verse in the Qur'an which says that every good and bad thing is from Allah. He continued, if a bad thing is also from God because it says, {**All is from Allah**}[39] then why should people be punished for their evil?" I said, "What is meant here by 'bad' things are those things which are beyond mankind's control, for example, sudden death, a disease not caused by mankind, famine, flood, destructive typhoon and similar other calamities. That is why Allah says in another verse, {**whatever of good befalls on you it is from Allah, and whatever of ill befalls on you it is from yourself**.}[40]

He said, "We used to study in the university that Muslims believe in the destiny and providence which, according to the interpretation of our professor, means that God has decreed everything that comes to pass on one's life, and therefore, Muslims do not make any efforts, hence they are backward. Is it so?" I said, "No, it has no reality. Destiny (Qadha') means the Decree, that is the Decree of Allah. For Allah decrees on things for the betterment and in the best interest of human beings. Similarly, Providence (Qadar) means the appropriate measure, which Allah, the origin of creation, provides for it as per His Wisdom in the same manner as an architect who draws up a plan for a building according to the exact techniques of his professional knowledge. In this connection, Allah the Almighty has devised a system that is in the control of, and feasible for human beings, but He has imposed no compulsion. Man is free in his actions and performances. If something of good has been done, it has been done at man's own and if something bad has been done, it has also been

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[39] The Holy Qur'an, Women (4): 78
[40] The Holy Qur'an, Women (4): 79

done at his own. Anything beyond the control and power of human beings, that is also designed by God, and human beings shall not be held responsible and punishable for any of those events." "Regarding your professor's inference that Muslims' backwardness was due to their inaction because of their belief in the destiny and providence, you should have asked him that if this hypothesis is true, then why did the early Muslims performed and progressed so well at the rise of Islam?"

At this stage, the American youngster expressed his satisfaction about Islam and requested me to show him how to become a Muslim. I thanked Allah and taught him to declare the Unity of God, the Prophethood of Muhammad and the successorship of Ali. He said that he had memorized both declarations before but was ignorant of the successorship and leadership (Imamate) of Ali ibn Abi-Talib and the infallible Imams (peace be upon them). Therefore, I explained to him the right of divine leadership (Imamate) of the Twelve Infallible Imams, and thus he completely embraced Islam.



The Spread of Islam

A Christian couple came to see me. The wife was not wearing Hijaab. As soon as I came to know that both of them were Christians and had come to discuss about Islam, I said to the wife to put on Hijaab in order to enable me to talk to her. The woman was annoyed over my suggestion.

We have previously faced such situations too. So, I said to her, "This is my belief and you know that one's belief is respected everywhere in the world." She replied in affirmative and covered her hair, and said, "Actually, we are from Scotland, but have lived in London where we attended a few public addresses of Muslims at Hyde Park. We heard there that Islam had 500 million followers. This was very much surprising for us." To make them more surprised, I said to them that in fact Islam has more than 800 million followers.[41]

"Why do you wonder?" I asked them. One of them said, and the couple used to respond alternately "Because Islam is a religion of savagery and a lot of absurdities, and it has passed its sell by date. So it is surprising as to how 800 million persons follow such a religion." I said, "This attribute is not applicable to Islam. Who told you that Islam is such a religion as you have said? Have you studied Islamic books? Or are you just reflecting the biased views against Islam?" One of them said, "We have not yet discussed this issue with Muslims. We have not even yet attended any Muslims' religious gatherings anywhere. This is our first trip to visit Iraq and a few other Arab countries. We have not yet studied any Islamic book either. We know nothing more than what we used to hear from our elders or fathers of our churches. We do not think they would lie to us, we put much faith in our clergymen and do not hesitate to admit that we respect them and rely on whatever they say."

I asked, "Have your Christian priests ever said why Islam was a religion of savagery? Why Islam ceases to be valid in this age? And which aspect of Islam is ridiculous?"

The husband said, "Yes, I heard so from them. The reason Islam is a religion of savagery is that it was spread by sword. To achieve success by force is an act of savage animals and not of human beings who should

[41] This figure refers to the population of the 1950's. Today's consensus is closer to two billion.

achieve success by virtue of reason and good manners. The reason that Islam is not applicable in our age any more is because of its holy book, the Qur'an that has favoured horse and donkey but prohibited wine and music. Such statements might have been acceptable in the past but not in the current age of industrial and scientific progress. Therefore, this religion has no place in this age. The ridiculous things in Islam are those such as polygamy."

I said; "Were these your only criticisms against Islam?" He said, "For the time being I say this much only. " I said, "I could point you to truly objectionable aspects that exist in Christianity, but I shall confine myself just to remove the doubts that you expressed about Islam." He said, "On the contrary, if there is any criticism against Christianity, I am ready to welcome it with my open mind." I preferred to remove his doubts about Islam, and he first wanted to know the reply to the criticism that Islam was spread by sword. I said, "The religion of Islam was spread and expanded because of its good moral manners, and ethical teachings. Allah says in the Holy Qur'an about the example character of the Holy Prophet Muhammad (may Allah's blessings be upon him and his progeny), {**You have the finest manners**.}[42] When Islam resorted to using sword, it was just to defend itself, not to gain wider acceptance. That is why the Holy Qur'an says, {**Those who are suppressed are allowed to fight against their oppressors and Allah is powerful enough to help them**.}[43] and {**Whoso aggresses over you, you too face them with the same force**.}[44]

I went on to say, "When Islam was first proclaimed, a small group of people accepted and believed in it. The infidels condemned that group, killing some of them, while some others were forced to take refuge in Abyssinia (Ethiopia). However as the pressure of infidels continued to increase over the Muslims, they migrated from their homeland (Mecca) to Medina. The polytheists also imposed economic sanctions against the Muslims. The Muslims did likewise to confronting their caravan passing through the Medina area en route from Damascus to Mecca, and as a result a battle ensued, which ended in favour of the Muslims. After that battle, the infidels equipped themselves with sufficient fighting material so as to crush Muslims and eliminate Islam. Muslims defended themselves till Islam emerged victorious and the infidels were defeated. This fact is

[42] The Holy Qur'an, the Pen (68): 5
[43] The Holy Qur'an, the Pilgrimage (22): 39
[44] The Holy Qur'an, the Heifer (2): 194

supported and documented in authentic books of history. Do you presume that self-defence is tantamount to spreading by sword or inviting at sword's point?"

He said, "If it is so, I withdraw my words." For his benefit he was referred to a number of relevant books on this subject, with the help of interpreters. He then asked, "How do you treat the word of our fathers of the churches? Do all of them tell lies?" I said, "With all my respect for them, whosoever accuses Islam in terms of its spread by sword is either ignorant or obstinate; otherwise, history is there (to rebut such falsehood)."

He said, "What do you have to say about the applicability of Islamic teachings today?" I said, "This is what Islam teaches us:

- That there is a god who is Just, All-Knowing, Powerful, and Able. He sent prophets for the guidance of human beings. The prophets too had their appointed successors (to maintain the guidance). All human beings will return to Allah to have their' reward to their deeds (in this world). The good-doers' shall enter Paradise and the evildoers into Hell.
- Islam makes it an obligatory duty to worship Allah, and to deal fairly and kindly with people. Allah has ordained for us the rules for marriage, divorce, inheritance and all the needs of human beings from birth to death.
- To maintain the obligation of truthfulness and honesty, trustworthiness, loyalty and modesty, and to refrain from telling lies, exercising dishonesty, crime and cruelty."

Then I asked, "Do you presume that the age of these values has ended?" He replied in negative.

I said, "But as for the horse and the donkey you referred to, do you think that these are bad things? If Islam admires useful things, is it a sin? He replied in negative. Don't you know that nowadays the world feels pride to defend the horse and other animals? Is it not so that man meets many of his requirements from horse? Even in this advanced age, a great number of people make use of donkeys for carrying household effects and other loads." When he confirmed my answer, I added, "On the very same basis, if horse and donkey are admired in Islam, it does not prove that Islam has passed its sell by date."

The Christian man next asked for my opinion on the prohibition of wine and music in Islam. I said, "It has now been proved medically and psychologically that both wine and music are harmful to man and cause psychological and physical diseases. So, as prevention against such diseases, Islam has prohibited both of them. Do you know that prevention is better than cure?" He agreed again and added, "I have studied about them being harmful in a few journals."

"Now kindly let me know as to why polygamy has been allowed in Islam."

I asked them "Amongst your relatives, how many unmarried women do you know of?" They laughed and said, "Why do you want to marry them?" I politely replied "No, but I want to explain a point" They said "seventeen." I said, "Why these helpless women are still unmarried?" And added, "It is quite wise on Islam's part, and in the best interest of both man and woman, that it has allowed polygamy (a man can marry up to four women). This is to protect the women's right to marriage, so that they would not remain unmarried for all of their adult lives.[45] It is also a consideration of those men who are able to manage more than one family. If a man is able to manage four families and there are four women who are willing to marry him, why should he be stopped from doing so? If by law he is to marry only one of them, then not only his ability and skill have been repressed, but in the process the other women are denied the opportunity to marry him and raise their families. Do you think that Islam should not take into account the abilities of such men and the need of those women, and ensure that they are not repressed or denied their right? Moreover Islam has declared polygamy permissible and it has not termed it compulsory. You also might have observed that most of Muslims are content with one wife only."

Both of them said that they had never come across such a crystal clear and eloquent explanation so far. I said, "The only reason is that you have never contacted Islamic scholars before to discuss such problems, otherwise, almost all of them are ready to clarify such ambiguities and solve such religious problems." Then they asked, "What advantage will we have if we embrace Islam?" I said, "When someone embraces Islam, he is bestowed

[45] The need for polygamy becomes particularly acute in the event of war, when men are most likely to be killed than women and therefore in a society the number of women exceeds that of men. In the aftermath of war and such circumstances, war widows, if they wish, would be able to marry married men. In this way society would not be left with a surplus of woman unable to marry unmarried men, due to their scarcity.

upon with the goodness of both worlds because Islamic programmes are to augment the prosperity of mankind. If the Islamic programmes are followed, it will cause man to win Allah's pleasure, and will be made to enter Paradise in the next world."

Our discussion went on for some time. At last, the Christian woman embraced Islam but the Christian man was hesitant to embrace Islam. Then I said to him, "Since your wife has embraced Islam, why do you hesitate?" He remained silent. I further elaborated Islam to him. At last he said, "I shall think about it." But I explained to him that when the truth becomes clear to someone, there remains no justification to think it over again. He said, "In submission to your convincing arguments, should I abandon my religion?" I said, "No, this is not the case. You shall augment your faith in the Prophet Jesus Christ (upon whom be peace) with addition of your Islamic faith because the truth of Islam has become clear to you." His wife having embraced Islam encouraged him also. With the grace of Allah the Almighty, he too embraced Islam. Thereafter, I advised them to contact Islamic scholars for obtaining more information about Islam when they return to London.



Trinity

One day, an Italian Christian tourist came to me, but he seemed to be in a bitter mood, and visibly upset. He had asked one of the servants of the holy shrine of Imam Husayn (upon whom be peace) to take him to an Islamic scholar for enquiring about some issues. The servant brought him to my house only three hours before sunset. The tourist also spoke English, and I asked for one of my English-speaking companions to be the interpreter.

The tourist said, "I had heard about Muslims being savages but did not think they would be to such an extent." I said, "Have you seen all Muslims?" He replied in negative. I said, "Therefore, do not say that all Muslims are savages. Perhaps some of them might be so." He nodded, and I requested him to allow me to ask him some questions before he could ask me his questions. Then I asked him where he came from, what religion he followed and what was his level of education. He said that he had come from Italy; he was a Christian and a graduate from university.

When I requested him to ask his questions, he said, "Some Muslims in this city behave savagely." I said, "What has happened?" He said, "I wanted to enter the mausoleum of Husayn, but they prevented me. When I asked for the reason, they said that I was unclean. Does this make any sense? Is it possible for a person of my age to be unclean?" I said, "Do not feel so uneasy. Who said so to you? Was that person a scholar or some ignorant person?" He said, "Surely he must have been an ignorant person." I said, "Don't you Christians have any ignorant people in Italy?" He said, "Yes." I said, "So there remains no justification for your being so uneasy."

He said, "All right, then kindly ask them to let me enter the mausoleum [shrine] of Husayn." I said, "I can not do this, because Imam Husayn, the owner of the shrine who is laid there does not allow you to enter his place." He was surprised and asked for the reason. I said, "You belong to a religion the followers of which had been offensive to him, his grandfather and his companions." He said, "Did Christians offend them?" I said, "Yes. Because Christians treated Prophet Muhammad – the grandfather of Imam Husayn – like a liar, and thus they did not believe in him as a prophet after Jesus Christ. If you prevent a person who offends you from entering your house, do you have a right to that or not?"

The Christian tourist lowered his head and was pondering over something. Then he took a sigh and said, “You have also done the same thing to me when that person called me unclean. After all, how can I enter that shrine?” I said, “The only way is to admit that Muhammad was a true prophet.” He said, “It is all right, but having no proof for his prophethood, how can I believe that Muhammad was a prophet?” I said, “Here we have come to a point to settle the issue with reason and argument. You are right. You want me to prove the prophethood of Muhammad.” Then I added, “Muhammad (may Allah’s blessings be upon him and his Progeny) is a prophet on the same basis on which Jesus Christ (upon whom be peace) was a prophet.”

The Christian tourist said, “The proof of the prophethood of Jesus is his being the son of God.” I said, “Do you really and sincerely believe that Jesus was the son of God? Has God indeed caused birth to Jesus like a man? You are a learned man. How do you say this?” He said, “I do not mean to say that Jesus was the son of God due to actual birth, but he is the son of God with a view to nobility and dignity. In other words, he has an attribution of God.” I said, “Good, now can you explain as to how Jesus obtained this nobility and attribution?” He said, “For the reason that Jesus was born without a father.” I said, “If this is the case, why don’t you treat Adam as the son of God since he was not only without a father but also without a mother.”

The Christian pondered over the matter for a while, then he gave his proof to prove the prophethood of Jesus, saying, “I mean to say that Jesus was a prophet on the basis that he was bestowed with miracles.” I said, “Muhammad had also been bestowed with miracles.” He said, “What are the miracles of Muhammad.” I said, “Allah split the moon in two.” He said, “Oh, it is a ridiculous story also narrated to me by one of my church fathers that Muhammadans believed that the moon had been cleft in two, came down and entered into Muhammad’s sleeve. Is it logical that the moon with its so much volume could enter into the sleeve of a person?”

I said, “Firstly, I did not say that the moon entered into the sleeve of Muhammad. You have added this portion. Secondly, what can prevent Allah from cleaving the moon into two parts? And if we were to assume your claim of entering the sleeve, it could be that by the will of Allah a small fragment of the moon entered his sleeve, and then by the will of God the moon was returned back to its previous state. He said, “This is an ambiguous explanation. We should leave it. A logical mind does not accept it.”

Then to show him the irrational belief they hold, I asked him, “How is it that you can believe in an irrational claim but cannot admit to a reasonable one?” He said, “How have we admitted an irrational word?” I said, “Splitting of the moon, is plausible, but the statement of you Christians who believe in Trinity that there are three persons, yet at the same time, they are not three separate persons but one. Isn’t it an irrational claim? Is it possible that these three fingers,” pointing at my three fingers “are three and at the very same time are one as well?” He said, “This concept is like a triangle, which has three sides but is one triangle.” I said, “Do you mean that God is one but has three parts?” He said, “No.” I said, “Then what does the example of the triangle mean?”

Having thought over a little, he could not give a logical answer but gave the common answer given by the Trinitarians when they fail, “The priests and Christian scholars say that trinity is beyond reason.” I said, “It makes clear to both of us that your point (on this issue of Trinity) is not logical.” Here he was silent. Then I added, “On the very same basis, Muhammad has shown the miracle in splitting the moon just like Jesus had shown, other miracles.” He said, “How do you prove the miracle of your prophet?” I said, our Holy Book, the Qur’an says, {**The hour drew near, and the moon did rend asunder**.}[46] Had this event been fabricated the world’s contemporary authorities at the time of the Holy Prophet would certainly have proved it wrong. The fact that this event (the splitting of the moon) was not denied by all those concerned proves that the miracle did actually happen.”

He said he did not believe in the Holy Qur’an. When I asked him for the reason, he said, “Because the Qur’an insults the Christians.” I said, “Which verse of the Qur’an abuses Christians?” He said, “Qur’an calls us Kaafirs, i.e. unbelievers.” I said, “Do you know the meaning of Kaafir?” He said, “Kaafir is an insulting term.” I said, “No. Whosoever does not believe in God or in the prophets of God, or in the Day of Judgment, is called an unbeliever, i.e. Kaafir. As Christians do not believe in Muhammad, they are called unbelievers and as such this is not an abusive term but the expression of a fact.” Then I added, “Accordingly, if the reason for Christians' disbelief in the Qur’an is its use of abusive language against them, then why do you believe in the Bible in spite of the fact that it uses abusive language in respect of Jesus Christ peace be upon him?”

[46] The Holy Qur’an, the Moon (54): 1

He surprisingly said, “Does the Bible use abusive language for Jesus?” I replied in affirmative; and when he asked me to show him that part, I quoted Paul’s letter to Galatians 3:13 saying that Jesus is “being made a curse for us.” He said, “This is absolutely wrong. There is no such verse in the Bible!” I said, “Yes, it is certainly there.” Then I opened the Bible and showed him the relevant verse. The interpreter translated the same for him. Astonished by this verse he said, “I had never heard of this before.”

Then I said to him, “Do you want the Jews to believe in the New Testament?” He said, “Yes.” I said, “But Jews have a right to say, ‘We do not believe in a book which use abusive language against us’, because the Gospel of Matthew, chapter 3, verse 7, calls Jews the off springs of vipers. What shall be your reply to them? Now let us suppose that the Holy Qur’an uses abusive language against Christians, but it should also be kept in mind that if we realise that the Qur’an is justified and right, then we should mend our ways, not revolt against it and refrain from believing it. Because Prophet Muhammad is just like Prophet Jesus; just as you believe in Jesus, you must also believe in Muhammad.”

Thereafter, I explained in detail the high character of Prophet Muhammad, his splendid virtues, and deep and extensive knowledge, as well as his battles, which were for the sake of Allah and for the betterment of humanity. In the process he was so moved by the noble character of prophet Muhammad as well as his words and teachings, that drops of tears rolled down his face. He then said, “If I embrace Islam and the people question me why I did so, what should I say?”

I said, “You say, I have found Muhammad to be a prophet in the same manner as I found Jesus, Moses, and the others to be the true prophets of God, and consequently I embraced Islam.” He said, “Such argument does not convince people.” I said, “It is compulsory for a person to convince his conscience but not his people. Do you now feel convinced or not that Muhammad is a prophet?” He said, “Yes.” I said, “So you embrace Islam and do not have any concern about the people.” He remained silent.

To give an example from his own country, I asked him, “Do you know that there is a Communist Party in Italy?” He said, “Yes, there is.” I said, “Do the Communists believe in Jesus?” He said, “No.” I said, “When you believed in Jesus, what did you say to the Communists? Were your replies convincing to them?” He said, “No.” I said, “Therefore, you don’t have any concern about the people (in the matter of religion). Do not fear from

the people. Your efforts must be to please Allah first, and secondly, to satisfy your conscience."

Thereafter, I encouraged him to embrace Islam. Eventually, with the grace of Allah the Almighty, he embraced Islam, and stated the three declarations of faith. Then I gave him a copy of the Holy Qur'an with an English translation and a few copies of the magazine "Fundamentals of Islam", which was being published in English in Karbala. Then I directed a servant to lead him to a bathroom (as some of the Islamic jurisprudents – Faqih – deem it necessary) to perform the ceremonial *Ghusl* bath before entering the shrine of Imam Husayn.



PART 3: ATTRIBUTES OF GOD AND HIS PROPHETS ACCORDING TO THE BIBLE

Translated by
Muhammad Rida Shushtary

And woe to those who write the book with their own hands and then say, "this is from god." For they may sell it for a small price! So woe to them for what their hands have written, and woe to them for what they earn thereby!

The Holy Qur'an, The Heifer (2): 79

Foreword

The Creator of existence sends prophets and messengers to mankind with the assignment of reminding them of the good moral values, and guiding them to the right path. God chooses these messengers from amongst the people for the exceptional personal qualities they possess. These ambassadors need to practice what they preach and set examples for the people they are sent to guide. If they were to do otherwise, then they would immediately loose all credibility before the very people they have been sent to lead, hence the choice of those with exceptional qualities that would equip them for the difficult task that lie ahead. Furthermore it is the possession of such qualities that people find admirable that attract the masses around the messengers of God. Lacking such qualities would make it very hard for the messengers of God to lead the masses, and if they were to commit indecent and wicked acts, then what hope would the others have?

Through practicing their teachings, the prophets aim to show others that they are the manifestation of their own teachings and this in turn shows the masses the truth of their message and encourage them to adhere to the teachings of the prophets. Although chosen from amongst mankind, the prophets have managed to amass a range of noble qualities, which are amongst the pre-requisites for such a post. They have such traits and levels of enlightenment that they would be practically *unable* to engage in any wrong or immoral act.

In work presented in this part, the author carries out a brief investigation into the Bible and presents his findings. They show that some of the most noble men, i.e. the Prophets, who have been chosen by God Almighty as His messengers to mankind, are attributed to have committed some of the most vile and immoral conducts known to man. Conducts for which one would today be ashamed of and prosecuted, are attributed to the Prophets in the Bible. Prophets are accused by the Bible to have committed unbelievable acts of deception, lying, fornication, rape, incest, cold-blooded and well-calculated murder, and the list goes on.

Some of the prophets and messengers of God to mankind are depicted in the Bible to be from amongst the most contemptible, and depraved individuals of the human race. They are portrayed to have committed vile crimes such as treachery and murder.

Even God does not escape unscathed in the Bible . . . false characteristics are attributed to Him, or He is accused of making His messengers to commit foul and wicked acts.

While some of the false slander and attributes against God and His messengers are presented in this brief work, the author very briefly rejects the false attributes and slanderous accusations given to God and His messengers.

These attributes only point the finger to the distortion and corruption that the Bible has been subjected to by unscrupulous individuals in the course of history. As such this renders the Bible as an unreliable source for the people to be able to refer to for their religious and spiritual needs, since it is far from the truth.

Proclaiming that the Bible is the truth and the word of God has had catastrophic consequences, the least of which being the disenchantment of many over the centuries, as they find the Bible to go against reason and the behaviour of its prophets immoral. As a result many have left or rejected Christianity and adhered other beliefs or religions, despite the colossal effort that is being made in missionary projects. On the other hand, some have been so appalled by what they find in the Bible and the Christian teachings that they ended up denying the concept of the One Creator and the existence of God altogether; the very issue the original undistorted Bible came to address.

The true teachings of the Bible are further undermined when individuals, taking lead from the conducts of the Prophets of God as depicted in the Bible, commit those vile acts with the excuse that the Prophets of God used to do them. In their endeavour to uphold those behaviours, which are falsely attributed to some of the most noble human beings, they go on to claim that in reporting those conducts of the messengers of God, the Bible reflects the reality of the day, and that the prophets were humans like everyone else, prone and susceptible to, and feeble before various forces of temptation, ego and greed, and thus we too can commit those acts. Or if we commit them we are not to blame since we are after all humans and even the prophets of God indulged in them, as if a human being is only here to be ruled by the various forces of temptation and greed, and he has no will of his own.

This is one of the consequences of refusing to acknowledge that the Bible has undergone significant corruption and distortion. Instead of accepting that the Bible we have today is the distorted version of what was brought

by Jesus and Moses peace be upon them, those who zealously want to uphold the Bible persistently insist on the false claim that the present Bible is the word of God, and therefore must be adhered to.

This study on the New and Old Testaments is very short compared to the vast amount of astonishing contradictory materials in the Bible. The author had stated that, given other responsibilities and schedules, time did not allow him to write more than this, although even a book on such a subject with several volumes is still few. The aim of the work is not to denigrate the Bible, so much as to point out that the Bible we have within our disposal today has been tampered with, aiming to distort the true message of Jesus peace be upon him, ensuring that its successor – the Holy Qur’an, the final revelation to mankind by the same God who had revealed the Bible – is discarded by the masses.

In this brief work, the author presents a ‘quick look’ at the issues of concern in the form of questions and answers, and in the brief answers that he gives, it is assumed that the reader is a rational individual who believes God never sends individuals as His messengers who through their behaviour set the worst examples for others to follow.

The work in this part does not aim to specifically target the Christians, but those Muslims who were either educated in the west or have been the targets of Christian missionary programs and their beliefs. It aims to highlight some of the corruption that has taken place in the Bible over the past two millennia. Muslims believe that messengers of God would never commit such atrocious behaviour as depicted in today’s Christian Bible. Had the author intended to write a detailed book to show the Christians the invalidity of their fundamental beliefs today, the contradictions of those beliefs with the teachings of Jesus peace be upon him, the book would have taken a different shape and size.

{The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His Books, and His Messengers. (They say) "We make no distinction between any one of His Messengers." And they say: "We hear, and we obey, (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys”}[47]

[47] The Holy Qur’an: The Heifer (2): 285.

Verses of the Bible found herein have been quoted from the Authorized King James Version; and that all *emphases (in italics)* on them are by the translator.

God According to the Bible

What kind of God do you think is the God of the Bible? God is made to have body and hair, and resides at a certain place, all of which are inapplicable attributes. He is made out to deceive people, and break His promise. With such characteristics and codes of conduct (falsely) attributed to the Creator of man, then what would man himself be like? Let's look at some of the verses of the Bible in this respect, before proceeding to the section on the features of God's messengers to man.

Question: Does God have a human form?

Answer: No, certainly not! The question is simply not applicable to God.

But in the Bible according to the book of Genesis, chapter one, verses twenty six and twenty seven (1: 26, 27), it says:

> "And God said, Let us make man in *our image, after our likeness ... So God created man in his own image,* in the image of God created he him; male and female created he them."

Q: Does God have hair and wears clothes?

A: No, certainly not! Again this is not applicable to God. Such beliefs are derived from and the result of influence of idolatry beliefs and idol-worshipping religions.

But Daniel 7: 9 says

> "I beheld till the thrones were cast down, and [God] the Ancient of days did sit, *whose garment* was white as snow, and *the hair of his head* like the pure wool..."

Q: Does God walk?

A: No, certainly not!

But genesis 3: 8 says

> "And they heard the voice of *the LORD God walking in the garden* in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden."

Q: Does God descend in the cloud and pass before a man?

A: No, certainly not!

But Exodus 34: 5, 6 says

> "*And the LORD descended in the cloud,* and stood with him there, and proclaimed the name of the LORD... *and the LORD passed by before him...*"

Q: Does God choose a place where to stay?

A: No, certainly not!

But Psalms 132:13 says

> "For the *LORD hath chosen Zion*; he hath desired it *for his habitation*."

Q: Is God so ignorant that He does not know the houses of believers except by a token of the blood upon the houses?

A: No, certainly not!

But Exodus 12: 12, 13 says

> "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt; both man and beast, and against all gods of Egypt I will execute judgment: I am the LORD. *And the blood shall be to you for a token upon the houses where ye are: and when I see the blood*, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

Q: Does God break His promises?

A: No, most certainly not! Breaking promises is shameful.

But 1 Samuel 2: 30, 31 says

> "Wherefore the LORD God of Israel saith, l said indeed that thy house, *and the house of thy father, should walk before me for ever; but now the LORD saith, Be it far from me.* Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house."

God is exalted from this false accusation. For example, God is said to have promised Eli that his priesthood would be forever for him and his descendants, but He did not keep this promise.

Also in the same book, 1 Samuel 13: 13, 14 it says

> "...for now would *the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue:* the LORD hath sought him a man after his own heart..."

God is far exalted from such a false accusation, saying that He promised Saul that his kingdom would be forever, but later He broke His promise and gave the kingdom to another man!

Q: Is the foolishness of God wiser than that of men; and the weakness of God stronger than that of men?

A: No, most certainly not! God is neither foolish nor weak! Therefore, there isn't a question here of His foolishness being wiser than that of men.

But I Corinthians 1: 25 says

> "Because *the foolishness of God* is wiser than men; and *the weakness of God* is stronger than men."

Q: Does God repent for what He has done?

A: No, most certainly not!

But 1 Samuel 15: 10, 11 says

> "Then came the word of the LORD unto Samuel, saying, *It repenteth me* that I have set up Saul to be king..."

And Exodus 32: 14 reads

> "*And the LORD repented* of the evil which He thought to do unto His people."

Q: Does God regret what He has done?

A: No, most certainly not!

But Genesis 6: 6, 7 says

> "*And it repented the LORD* that He had made man on the earth, *and it grieved him at his heart.* And the LORD said, I will destroy man whom I have created from the face of the earth..."

Q: Does God wrestle with a man?

A: No, certainly not! As mentioned earlier such concepts are not remotely applicable to God.

But Genesis 32: 24-30 says

> “And Jacob was left alone; *and there wrestled a man with him* until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.
>
> And he said unto him, What is thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast *thou power with God* and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: *for I have seen God face to face,* and my life is preserved.”

Q: Does God speak a lie while the serpent speaks the truth?

A: No, most certainly not!

But Genesis 3: 3-5 says

> “But of the fruit of the tree which is in the midst of the garden, *God hath said*, Ye shall not eat of it, neither shall ye touch it, *lest ye die. And the serpent said* unto the woman, *ye shall not surely die:* For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”

Then this chapter continues to say that Adam and Eve ate the fruit of the tree, and makes other claims that are far beyond the attributes of God.

Q: Does God come down from the heaven to disperse the people so that they should not understand one another's speech? Does He fear their unity?

A: No, certainly not!

But Genesis 11: 1-9 says

> “And the whole earth was of one language, and of one speech ... And they said, Go to, let us build us city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. *And the LORD came down* to see the city and the tower, which the children of men builded. *And the LORD said, Behold, the people is one and they have all one language;* .... and now nothing will be restrained from

> them, which they have imagined to do. *Go to, let us go down, and there confound their language, that they may not understand one another's speech.*
>
> *So the LORD scattered them abroad* from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.”

Q: Does God say something, then acts contrary to what He said?

A: No, most certainly not!

But Genesis 6: 3 says that

> “And the LORD said, My spirit shall not always strive with man, for that he also is flesh: *yet his days shall be an hundred and twenty years.”*

This was said at the time of the creation of a man. Let us see if God abided by His words? The Bible says that God acted contrary to His words, for men have lived for more than 120 years. For example, Genesis 9:28, 29 says that,

> *“Noah lived... nine hundred and fifty years: and he died.”*

Q: Is God an angel or vice versa?

A: No, God is certainly not an angel.

But this contradiction is seen in Genesis 16: 10-13 when it refers to the one who spoke to Hagar as the angel of the LORD, and Hagar addresses the speaker as God:

> “And *the angel of the LORD said unto her,* I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And *the angel of the LORD said unto her,* Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael..... And she Hagar *called the name of the LORD that spake unto her, thou God seest me:* for she said, Have I also here looked after that seeth me?”

Prophets of the Bible

The Bible attributes such qualities to the prophets of God Almighty that are even shameful for the ordinary individual, let alone the messengers of God who are the most pious human beings sent to guide mankind towards the right path, righteousness, betterment, chastity, etc.

Prophet Jesus Christ

Q: Does Jesus Christ speak a lie?

A: No, certainly not! Prophets never speak lies.

But the Gospel of John 7: 2-10 says:

> "Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go unto Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. *Jesus said unto them .... Go ye unto his feast: I go not up yet unto this feast;* for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his brethern were gone up, *then went he also up unto the feast,* not openly, but as it were in secret."

Q: Does Jesus make wine and make his disciples drink it?

A: No, certainly not! Jesus does not condone something or encourage his disciples to do something that is condemned and prohibited in the Old and New Testaments.

But Jesus is accused of making wine; nevertheless, it was his first miracle to make manifest his glory! God forbid that one should say that, " Maybe in the religion of Jesus, wine was lawful." I seek refuge to the Almighty God from such accusation, for the Old and New Testaments prohibit wine.

First let us quote the order of the prohibition of wine in the Bible and then show the false accusation on Jesus Christ peace be upon him.

Hosea 4: 11 says:

> "Whoredom and *wine and new wine take away the heart.*"

Isaiah 5: 11-13 also says:

> *"Woe unto them that rise up early in the morning, that they may follow strong drinks; that continue until night, till wine inflame them!"*

And Deuteronomy 21: 18-21 says:

> "If a man have a stubborn and rebellious son,.... Then shall his father and his mother... say unto elders of his city, this our son is stubborn and rebellious, he will not obey our voice, he is a glutton, and *a drunkard*. And all the men of his city shall stone him with stones, then he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear." [48]

On the other hand, both the Old and the New Testaments point to the merit of not drinking wine or strong drink, and abstaining from alcohol consumption is considered a great virtue as can be seen from the quality attributed to John (the Baptist) by the angel that appeared to Zacharias, reported in Luke 1: 15

> "For he shall be great in the sight of the Lord, and *shall drink neither wine nor strong drink;* and he shall be filled with the Holy Ghost, even from his mother's womb."

Now we quote the accusation on Jesus Christ:

John 2: 1-11 says

[48] There are many other verses that forbid or condemn the consumption of wine or alcoholic beverages, some of which are reproduced here for reference:
"Do not drink wine nor strong drink . . . It shall be a statute for ever throughout your generations" [Leviticus 10:9]; "He shall separate himself from wine and strong drink . . . neither shall he drink any liquor of grapes . . ." [Numbers 6:3]; "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." [Judges 13:4]; "But he said unto me, 'Behold, thou shalt conceive and bear a son. And now drink no wine nor strong drink, neither eat any unclean thing; for the child shall be a Nazirite to God from the womb to the day of his death.'" [Judges 13:7]; "She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing. All that I commanded her let her observe." [Judges 13:14]; "And Hannah answered and said, "No, my lord, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but have poured out my soul before the LORD." [1 Samuel 1:15]; "Wine is a mocker, strong drink is enraging; and whosoever is deceived thereby is not wise." [Proverbs 20:1]; "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." [Proverbs 31:6]

> “and the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, they have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus said unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bear it. When the ruler of the feast had tasted *the water that was made wine,* and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, *Every man at the beginning doth set forth good wine; and when men have well drunk,* then that which is worse: but thou hast kept the good wine until now. *This beginning of miracles did Jesus in Cana of Galilee,* and manifested forth his glory; and his disciples believed on him.”

This shows obviously, according to the New Testament, drinking wine was not considered as a taboo in the religion. See how Jesus himself made wine and made others drink it!

On another occasion, Luke 22:15-18 says that Jesus

> “said unto them, with desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not anymore eat thereof, until it be fulfilled in the kingdom of God. *And he took the cup,...* and said..... *I will not drink of the fruit of the vine,* until the kingdom of God shall come.”

Q: Does Jesus let his disciples in his bosom and love him?

A: No! This is not appropriate for an ordinary individual to do, let alone a great prophet.

But John 13:23, 25 accuses Jesus of this act by saying:

> “*Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved* ... He then lying on Jesus' breast saith unto him, Lord, who is it?”

Q: Is Jesus accursed?

A: No, certainly not!

But Galatians 3:13 says

> "Christ hath redeemed us from the curse of the law, *being made a curse for us:* for it is written, Curse is everyone that hangeth on a tree."

Q: Is Jesus the son of God? Does a man's son become his Lord (God)?

A: No, most certainly not! This does not make sense.

But the Bible not only says that Jesus is a son of David but he is also his Lord!

Matthew 1: 1 says

> "The book of the generation of *Jesus Christ, the son of David,* the son of Abraham."

Matthew 22:41-45 says

> "While the Pharisees were gathered together, Jesus asked them, What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth *David in spirit call him Lord,* saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? *If David then call him Lord, how is he his son?"*

Prophet David

Q: Does a prophet commit adultery?

A: No, he most certainly does not. A prophet of God can never do such a ghastly act.

Q: Does a prophet make anyone drink wine?

A: No, certainly not! He would not do a prohibited act such as this.

Q: Does a prophet deceive a man to be killed?

A: No, certainly not! A prophet of God cannot do such an evil act.

But Prophet David has been accused of all these appalling acts in the Bible.

Look at 2 Samuel 11: 2-27 and see what it says

> "And it come to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself, and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came unto him, *and he lay with her,* for she was purified from her uncleanness: and she returned unto her house. *And the woman conceived,* and sent and told David, and said, *I am with child.*
>
> And David sent Joab, saying, Send me Uriah the Hittite..... And David said to Uriah, go down to thy house, and wash thy feet... Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? Why then didst thou not go down unto thine house? And Uriah said... shall I then go into mine house, to eat and to drink, and to lie with my wife?.. And when David had called him, he did eat and drink before him; *and he made him drunk:* and at even he went out to lie on his bed with the servants of his lord, but went not down to his house. And it came to pass in the morning, that David wrote a letter to Joab,... saying, *set ye Uriah in the forefront of the hottest battle, and die...* And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, *David sent and fetched her to his house, and she became his wife,* and bare him a son. But the thing that David had done displeased the LORD."

Have you ever heard such a story of a cunning device to kill Uriah? How David committed adultery with the wife of Uriah, and then made him drink wine so that he could lay with his wife; and then finally sent him to the battlefield to be killed and how he was killed?

Now read about the offspring of that married woman who committed adultery with David!

Matthew 1:6 says

> "And Jesse begat David the king; *and David the king begat Solomon of her that had been the wife of Uriah."*

Also 2 Samuel 12:9 says

> "Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? *Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife,* and hast slain him with the sword of the children of Ammon."

Now see how the Bible says that God recompensed David by making his sons commit adultery with his wives!

The book of 2 Samuel 12: 11, 12 says

> "Thus saith the LORD, behold, I will raise up evil against thee out of thine own house, *and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.* For thou didst it secretly: but I will do this thing before all Israel, and before the sun."

Then read the same book 16: 22 saying

> "So they spread Absalom a tent upon the top of the house; and *Absalom went in unto his father's concubines in the sight of all Israel."*

Prophet Lot

Q: Can a prophet commit adultery with his daughters or drink wine?

A: It is impossible for a prophet to commit such ghastly acts. A descent individual would never do these deeds, let alone a prophet of God who is amongst he most noble and pious people! But the Bible accuses Prophet Lot of having committed adultery with his own daughters!

Genesis 19:30-38 says

> "And Lot went up out of Zoar, . . . and dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. *And they made their father drink wine that night: and the firstborn went in, and lay with her father;* and he perceived not when she lay down, nor when she arose.
>
> And it came to pass on the morrow, that the first born said unto the younger, Behold, *I lay yesternight with my father:* let us make him drink wine this night also; and go thou in, and lie with him, that we

may preserve seed of our father. And they made their father drink wine that night also: *and the younger arose, and lay with him;* and he perceived not when she lay down nor when she arose. *Thus were both the daughters of Lot with child by their father.* And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day."

Prophet Jacob

Q: Does a prophet kiss another woman?[49]

A: No, certainly not! A prophet of God would not do such a thing!

But Genesis 29:11 says

"*And Jacob kissed Rachel,* and lifted up his voice, and wept."

Q: Does a prophet deceive others?

A: No, he certainly does not. It is a disgrace for a prophet, who has been perfected by God, to deceive.

But Genesis 27:1-35 says

"And it came to pass, that when Isaac was old.... he could not see, he called Esau his eldest son, and said unto him, My son.. Now therefore take, I pray thee, thy weapons,.. and take me some venison;... that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son.. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son... And he came unto his father, and said, My father: and he said, Here am I; Who art thou, my son? *And Jacob said unto his farther, I am Esau thy firstborn... And he said, Art thou my very son Esau? And he said, I am.* And he said, Bring it near me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: *and he brought him wine, and he drank.*

[49] This is in reference to cases when the woman is not the man's mother, aunt, wife, daughter, nice. According to the teachings of God, one may not kiss or even touch other women including one's female cousin, and Rachel in the above is Jacob's cousin.

> And his father Isaac said unto him, come near now,... kissed him: and he smelled the smell of his raiment, and blessed him... And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting... And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau... And Isaac trembled very exceedingly, and said... *Thy brother came with subtilty* [i.e. deceit], and hath taken away thy blessing."

It is a strange accusation that a prophet should kiss a woman, or drink wine, or deceive his father in order to get the blessing by force! Is it possible for these words to be true?

You read the Bible, and see what accusations are attributed to the children of the prophets. Read how Dinah, the daughter of prophet Jacob is accused of adultery.

Genesis 34:1, 2 says

> "And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, *he took her, and lay her, and defiled her.* "

Prophet Solomon

Q: Is it possible for a prophet to do things that are admonished by God? Or turn his heart to gods? Or build a high place for worshipping them? Or turn his heart from God?

A: No. It is simply impossible!

But 1 kings 11:1-10 says

> "But *king Solomon loved many strange women, together with the daughter of Pharaoh,* ... Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in the them, neither shall they come unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses and three hundred concubines: and his wives turned away his heart. For it came to pass, *when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his*

God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonities.

And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. *Then did Solomon build an high place for Chemosh,* the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. *And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel,* which had appeared unto him twice. And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded."

Prophet Moses

Q: Is it possible that there could be hatred between God and His prophet such that He would seek to kill him?

A: This is impossible!

But the Bible says that God wanted to kill Moses, but Zipporah saved him.

Exodus 4: 14, 21, 24, 25 says

> "*And the anger of the LORD was kindled against Moses ....* And it came to pass by the way in the inn, that the LORD met him, and *sought to kill him*. Then Zipporah took a sharp stone, and cut off the fore skin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me."

Q: Is it possible for a prophet to be such a tyrant that he commanded children and others to be killed and the cities to be destroyed?

A: It is impossible for a prophet to do such things or to oppress people!

But the Bible says that Moses did! See Numbers 31: 9-11, 13, 17, 18, 27, and 35:

> "And the children of Israel took all the woman of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. *And burnt all their cities wherein they dwelt, and all their goodly castles, with fire.* And they took all the spoil, and all the prey, both of them and of beast.... And Moses,

> and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host... And said unto them, Have ye saved all the woman alive? ... *Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.* But all the woman children, that have not known a man by lying with him, keep alive for yourselves.... And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation.... And thirty and two thousand persons in all, of woman that had not known man by lying with him."

The number of those who have been killed is more than those who have been spared alive!!

But on another occasion no one was spared alive; see Deuteronomy 2:31-35:

> "And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land. Then Sihon came out against us, he and all his people, to fight at Jahaz. And the LORD of our God delivered him before us; and we smote him, and his sons, and all his people. *And we took all his cities at that time, and utterly destroyed the men, and women, and the little ones, of every city, we left none to remain:* Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

This is what the Bible accuses Moses; to have killed men, women and even children by the order of God!! Again Deuteronomy 20:13-17 says:

> "And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.
>
> Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these people, which the LORD thy God doth give thee for an inheritance, *thou shalt save alive nothing that breatheth:* But thou shalt utterly destroy them; namely, the Hittites, and the Amorties,

> The Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee."

Is this the humanity that the Bible teaches? That nothing that breathes shall be saved alive?!

Q: Can a prophet be angry with God that he requested Him to blot him from his prophethood?

A: No, most certainly not! No prophet of God would do something like this.

But Exodus 32: 31, 32 says

> "And Moses returned unto the LORD, and said, Oh this people have sinned a great sin, and have made them gods of gold. *Yet now, if thou will forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written."*

Prophet Isaiah

Q: Is it possible that God should command his prophet to walk naked before people for years. Isn't it ridiculous for a prophet who is a model to the people to do such an act?

A: It is impossible for God to have commanded this, for He has forbidden man to be naked before other people! For this is an indecent and obscene act.

But Isaiah 20: 2, 3 says that the LORD spoke to

> "Isaiah the son of Amoz, saying, *Go and loose the sackcloth from off thy loins,* and put off thy shoe from thy foot. And he did so, *walking naked* and barefoot. And the LORD said, Like as my servant *Isaiah hath walked naked and barefoot three years* for a sign and wonder upon Egypt and upon Ethiopia."

Prophet Ezekiel

Q: Does God command His prophet to eat bread baked with human dung? Why should God command such a thing?

A: No, God doesn't command such a thing!

But Ezekiel 4:12,13 says

> *"And thou [Ezekiel] shalt eat it as barley cakes, and thou shalt bake it with dung that cameth out of man, in their sight.* And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them."

But Prophet Ezekiel was wise enough; how could he eat bread baked with dung that comes out of man? So he begged God to retract such a ridiculous command and God accepted his request, and instead He ordered him to use the dung that comes out of the cow!!!

Ezekiel 4:14, 15 says

> "Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth. Then he said unto me, *Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith."*

Q: Does God command His prophet to shave off his hair and beard? Why?

A: God does not command His prophet to do such thing, for he is a model for the people.

But Prophet Ezekiel was ordered to do such odd and crazy things before. He ate cow's dung after God had pity on him, otherwise he would have eaten man's dung. Now he is commanded to shave off his hair and beard!

Ezekiel 5:1, 2 says:

> "And thou, son of man, *take thee sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard ...* then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them."

The aim of this order becomes obvious, when, in Ezekiel 5:12, God says

> "A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them."

Q: Is it appropriate for God to cause the wife of the prophet to die just to be a sign while it is possible for him to explain in words?

A: No, it isn't! But on two occasions the Bible shows that these have happened to prophet Ezekiel as a sign to the people.

Ezekiel 24:15-24 says

> "Also the word of the LORD came unto me, saying son of man, *Behold, I take away from thee the desire of thine eyes [i.e. wife] with a stroke:* yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not bread of men.
>
> So I spake unto the People in the morning: *and at even my wife died,* and I did in the morning as I was commanded. And the people said unto me, wilt thou not tell us what these things are to us, that thou doest so? Then I answered them, The word of the LORD came unto me, saying, speak unto the house of Israel, Thus saith the Lord God; ... *Thus Ezekiel is unto you a sign:* according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the LORD God."

Prophet Hosea

Q: Is it appropriate that God should command His prophet to take a wife of fornication, and children of fornication? And why? Is it because the nation has committed great fornication, departing from the Lord? or was it a warning and an advice to the children of Israel by mentioning the names of the children who were born of that woman? Or was it just to mention how he committed fornication?

A: Never! God can never command any of His prophets to do such an act!

But the book of Hosea 1:2-4 says

> "The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, *Go, take unto thee a wife of whoredoms and children of whoredoms:* for the land hath committed great whoredom, departing from the LORD. So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. And the LORD said unto him, call his name Jezreel; for yet a little while, and I will

avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel."

And Hosea 2: 2-5 says

"Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; Lest I strip her naked and set her as in the day she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they be the children of whoredoms. For their mother hath done shamefully......"

And Hosea 3: 1-4 says

"Then said the LORD unto me, *Go yet, love a woman beloved on her friend, yet an adulteress, according to the love of the LORD toward the children of Israel,* who look to other gods, and love flagons of wine. So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley: and I said unto her, Thou shalt abode for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also all abode be for thee. For children of Israel shall abode many days without a king..."

It is a disgrace for such a story to be written in ordinary books let alone the Holy Book! If a prophet does this, what would other people do?

If the head of the house does an evil deed, then it is certain that the people of the household would indulge in such an evil deed. Nevertheless, the prophet is commanded *to love an adulteress, according to the love of the Lord toward the children of Israel!* Is it proper to attribute such words to God?

Prophet Aaron

The Bible teaches the Oneness of God; and one of the commandments of God says that, "Thou shalt have none other gods before me." (Deuteronomy 5:7) But according to the Bible, the prophets of God, who were chosen to teach this commandment, they themselves worshipped other gods beside their God!

Q: Is it possible that a prophet of God should make gods and misguide the people to worship them?

A: It is impossible! For such is the act of the polytheists; and God is against this.

But Exodus 32: 1-6 says

> "And when the people saw that Moses delayed to come down out of the mount, *the people gathered themselves together unto Aaron, and said unto him, Up, make us gods,* which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people break off the golden earrings which were in their ears, and brought them unto Aaron.
>
> *And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf:* and they said, These be thy gods, O Israel, which brought thy up out of the land of Egypt. *And when Aaron saw it, he built an altar before it;* and Aaron made proclamation, and said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and people sat down to eat and to drink, and rose up to play."

Q: Does God argue with His prophet about His wrath, and later He repents for His evil thought?

A: No, this can never be. God does not do anything that He would repent for later!

But Exodus 32: 10-14 says

> "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. *And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people,* which thou hast brought forth out of the Land of Egypt with great power, and with a mighty hand? Why should the Egyptians speak and say, 'For mischief did he bring them out, to slay them in the mountains and to consume them from the face of the earth'? *Turn from thy fierce wrath, and repent of this evil against thy people.... And the LORD repented of the evil, which he thought to do unto his people*."

Prophet Jeremiah

Q: Is it possible that God should command His prophet to make bonds and yokes and put them upon his neck? Why should he do such a ridiculous thing when he is a role model to the people?

A: It is impossible for God to command such stupid things.

But Jeremiah 27: 1, 2, 8 says that the word of the LORD came to Jeremiah saying,

> *"Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck...* And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with famine, and with pestilence, until I have consumed them by his hand."

Prophet Noah

Q: Does a prophet drink wine and become so drunk that he does not realise when he is uncovered?

A: a sensible man would not do such a thing, let alone a prophet of God, who preaches the prohibition of this (alcohol consumption)!

But Genesis 9: 20-22 accuses this to Prophet Noah by saying

> "And Noah began to be an husbandman, and he planted a vineyard: *And he drank of the wine, and was drunken; and he was uncovered* within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without."

An Old Prophet

Q: Does a prophet lie?

A: No, he doesn't! A prophet never lies; otherwise no one would believe his words and follow his teachings.

But the Bible, 1 Kings 13: 11-19 says

> "Now there dwelt and old prophet in Bethel; ... And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that comest from Judah? And he said,

> I am. Then he said unto him, come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.
>
> He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But he lied unto him.* So he went back with him, and did eat bread in his house, and drank water."

Prophet Elisha

Q: Is it possible that a prophet should give information while he knows that it is false?

A: No. It is impossible for a prophet to give false information.

But the Bible accuses Prophet Elisha of falsification in 2Kings 8:7-15

> "And Elisha came to Damascus; and Benhadad the king of Syria was sick; .... And the king said unto Hazael .... go, meet the man of God,... so Hazael went to meet him.... and said, Thy son Benhadad king of Syria hath sent me to thee, saying, shall I recover of this disease? And Elisha said unto him, Go, say unto him, *Thou mayest certainly recover.. howbeit the LORD hath showed me that he shall surely die...* so he departed from Elisha, and came to his master; who said to him what said Elisha to thee? And he answered, He told me that thou shouldest surely recover. *And it came to pass on the morrow... he died*."

The Bastard Prophets!

Q: Can a prophet be a bastard or a son of an adulteress?

A: No, he certainly cannot! This is because it is a shame for a son to be born out of wedlock. He will be disgraced before the people. Therefore, people will neither hear him nor accept his words. As this is not in accordance with prophethood, God did not send any bastard to be His prophet.

The Bible clearly says in Deuteronomy 23: 2

> "A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD."

Hence, no prophet can be a bastard. But on the contrary, the Bible itself says that certain prophets were bastards!

1. Judges 11: 1 says: "Now *Jephthah* the Gileadite was a mighty man of valour, and *he was the son of harlot*."
   Then verse 29 of the same chapter says: "Then the spirit of the LORD came upon Jephthah…" This means he was a prophet, and inspired one!

2. It was shown earlier in this document how prophet David committed adultery with Bathsheba, the wife of Uriah. How he deceived Uriah to be killed! How he made Uriah drink so that he could sent him to the fierce battlefront to be killed! Therefore according to the Bible, Solomon is, God forbid, an illegitimate son of David!
   2 Samuel 12: 24 says: *"And David comforted Bathsheba his wife,* and went in unto her, and lay with her… *and she bare a son, and he called his name Solomon: and the LORD loved him."*

3. Now look how the Bible accuses that Jesus also is of the descendants of Pharez, an illegitimate son!
   Matthew 1: 1-16 says: "The book of the generation of *Jesus Christ,* the son of David, the son of Abraham. Abraham begat Issac; and Issac begat Jacob; and Jacob begat Judas and his brethren; *And Judas begat Phares and Zara of Thamar;* and Phares begat Esrom .... and Jacob begat Joseph and husband of Mary of whom was born *Jesus, who is called Christ."*

   In Genesis 38: 6-30, the Bible depicts how Judah committed adultery with Tamar, and thus Pharez was born!

May Allah forgive us for reproducing these blasphemies, but it is necessary to do so to show what the Bible attributes to God and how it treats His Holy Prophets appointed by Him to wean people out of disbelief and transgression. **{Glorified be your Lord, the Lord of Majesty, from**

that which they attribute (to him); and peace be upon those sent (to warn); and praise be to Allah, Lord of the Worlds.}[50]

[50] The Holy Qur'an, The Ranks (37): 180-182.

PART 4: JESUS ACCORDING TO THE HOLY QUR’AN

The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him "Be": and he was.

The Holy Qur'an: The Family of Emran (3): 59.

. . . In fact he (Jesus) is not more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel.

The Holy Qur'an: Adornment (43): 59.

Foreword

The holy Qur'an, the last of the Divine Books, revealed by the Creator to the last of His Messengers, is unarguably the only Divine Book we have that has not undergone any distortion or corruption since its revelation.

The last Revelation, coming as it does 610 years after the birth of Jesus, tells us about the role and mission of Jesus. The Qur'an also informs us about the miracles and powers that Allah Almighty had bestowed upon Jesus, and emphasises upon the virtues of his mother Mary. Mary was a devout woman such that she received blessing of God, and on many occasions she received food from the heavens. The conception of Jesus was also extraordinary in that he did not have a father, and his conception took place by the Will of God. By the Will of God he spoke from birth, when announced to the people that he was a prophet.

Jesus was sent as a prophet to the Children of Israel, in a long tradition of prophets sent to them by the Creator of existence. He was the bearer of the same message that prophets and messengers before him had brought, the unity and indivisible oneness of the Creator, Eloh in Hebrew or Allah in Arabic, to abide by, and in harmony with the teachings of Allah, and to prepare for the life of the hereafter.

> {Say: We believe in Allah and what is revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and his descendents, and what was entrusted to Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and to Him we have surrendered.}[51]

> {The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His Books, and His Messengers. (They say) "We make no distinction between any one of His Messengers." And they say: "We hear, and we obey, (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."}[52]

Different prophets and messengers are sent to different nations and peoples to guide them to the truth, to better life here and in the hereafter, but they always carry the same message from the one and only Creator to the masses. There was not, and there could not be any contradiction

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[51] The Holy Qur'an: The Family of Emran (3): 84.

[52] The Holy Qur'an: The Heifer (2): 285.

between the various messengers. If we come across any discrepancies, this is due to corruption and distortion that have occurred – intentionally or not – in the course of history.

Jesus was sent to the people of Israel to affirm the message of the prophets and messengers who had come before him and to give the news of the Final Messenger who is to come after him. With his name, *Muhammad*, being translated from Greek/Hebrew into English as the *Comforter*, or the *Spirit of Truth*, Jesus refers to Muhammad and the significance of his role to guide mankind on many occasions. This is quoted in the New Testament in the following:

> Nevertheless I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. [John 16:7]
>
> I have yet many things to say unto you, but ye cannot bear them now. [John 16:12]
>
> However when He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak from Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come. [John 16:13]
>
> He shall glorify Me, for He shall receive of Mine, and shall show it unto you. [John 16:14]

As a complement to the above work, and to present the teachings of Islam and the holy Qur'an about God's messengers in general and Jesus Christ in particular, the editorial board considered it appropriate, and for the convenience of the non-Muslim reader who is not familiar with Islam to include a section on statements made by Allah Almighty in the Qur'an about Jesus son of Mary. This would give the reader an insight into the teachings of the Qur'an about Jesus. The following are some of the verses of the holy Qur'an about two noble mortals who are much respected in Islam.

The Conception, Birth and Naming of Mary

{Allah did choose Adam and Noah, the family of Abraham, and the family of Emran above all people.

Offspring, one of the other; and Allah hears and knows all things.

[Remember!] When the wife of Emran said: "O my Lord! I do dedicate unto Thee what is in my womb for Thy special service: so accept this of me: for Thou hear and know all things."

When she was delivered, she said: "O my Lord! Behold! I am delivered of a female child!" - and Allah knew best what she brought forth - "and the male is not the same as the female. "I have named her Mary" . .}[53]

Protection of Mary and her Progeny

{. . . and I commend her and her offspring to Thy protection from the Evil One, the Rejected.}[54]

Mary and her trustee Zechariah

{This is part of the things unseen, which We reveal unto thee (O Prophet!) by inspiration: thou was not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: nor was thou with them when they disputed (the point).}[55]

Allah Chooses Mary

{Right graciously did her Lord accept her: He made her grow in purity and beauty}[56]

{And (remember) when the angels said: "O Mary! Allah hath chosen thee and purified thee, chosen thee above the women of all nations.}[57]

Mary the Truthful

{(Mary) was a woman of truth.}[58]

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[53] The Holy Qur'an: The Family of Emran (3): 33-36.

[54] The Holy Qur'an: The Family of Emran (3): 36.

[55] The Holy Qur'an: The Family of Emran (3): 44.

[56] The Holy Qur'an: The Family of Emran (3): 37.

[57] The Holy Qur'an: The Family of Emran (3): 42.

Preparation of Mary for the Task

Sustenance (Provision) of Mary

{. . . And to the care of Zechariah was she assigned. Every time that he entered (her) chamber to see her, he found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From Allah: for Allah provides sustenance to whom He pleases, without measure."}[59]

Mary the Devout

{O Mary! Worship thy Lord devoutly: prostrate thyself, and bow down (in prayer) with those who bow down.}[60]

Mary's Honour and Virtue

{And (remember) she who guarded her chastity: We breathed into her of Our Spirit, and We made her and her son a Sign for all peoples.}[61]

{And Mary, the daughter of Emran, who guarded her chastity; and We breathed into (her body) of Our spirit; and she testified to the truth of the words of her Lord and of his Revelations, and was one of the devout (Servants).}[62]

The good tidings of Jesus to Mary

{Behold! The angels said: "O Mary! Allah gives Thee glad tidings of a Word from Him: his name will be Christ Jesus. The son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah.}[63]

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[58] The Holy Qur'an: The Table Spread (5): 75.

[59] The Holy Qur'an: The Family of Emran (3): 37.

[60] The Holy Qur'an: The Family of Emran (3): 43.

[61] The Holy Qur'an: The Prophets (21): 91.

[62] The Holy Qur'an: The Prohibition (66): 12.

[63] The Holy Qur'an: The Family of Emran (3):45.

Mary's reaction to the news of bearing Jesus

{She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah creates what He wills: when He hath decreed an order, He but says to it, "Be", and it is!}[64]

Conception and birth of Jesus

Bearing of Jesus

{Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.

She screen herself from them; then We sent to her Our Spirit, and he appeared before her as a man in all respects.

She said: "I seek refuge from thee to the Most Gracious: (come not near) if thou do fear Allah."

He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a pure son."

She said: "How shall I have a son, when no man has touched me, and I am not unchaste?"

He said: "So (it will be): thy Lord said, "That is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us": it is a matter (so) decreed."}[65]

Mary's seclusion from the people

So she conceived him, and she retired with him to a remote place.[66]

Labour pain

{And the pains of childbirth drove her to the trunk of a palm tree: she cried (in her anguish) "Ah! Would that I had died before this! Would that I had been a thing forgotten and out of sight!"}[67]

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[64] The Holy Qur'an: The Family of Emran (3):47.

[65] The Holy Qur'an: Mary (19): 16-21.

[66] The Holy Qur'an: Mary (19): 22.

[67] The Holy Qur'an: Mary (19): 23.

Birth of Jesus

{But (baby Jesus) cried to her from beneath the (palm-tree): “Grieve not! For thy Lord hath provided a rivulet beneath thee;

“And shake towards thyself the trunk of the palm-tree; it will let fall fresh ripe dates upon thee.”}[68]

After the birth of Jesus

Jesus advises his mother on how to address the people

{And if thou do see any man, say, “I have vowed a fast to the Most Gracious, and this day will I enter into no talk with any human being”}[69]

Mary addresses the people

{So she brought him (baby Jesus) to her people, carrying him. They said: “O Mary! Truly an amazing thing have thou brought!

“O sister of Aaron! thy father was not a man of evil, nor thy mother a woman unchaste!”

But she pointed to him. They said: “How can we talk to one who is a child in the cradle?”}[70]

Jesus defends his mother

{He said: “I am indeed a servant of Allah: He hath given me revelation and made me a prophet;

“And He hath made me blessed wheresoever I am, and hath enjoined on me Prayer and Charity as long as I live.}[71]

Jesus is kind and polite to his mother

{“(He) hath made me kind to my mother, and not overbearing or miserable;

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[68] The Holy Qur’an: Mary (19): 24-25.

[69] The Holy Qur’an: Mary (19): 26.

[70] The Holy Qur’an: Mary (19): 27-29.

[71] The Holy Qur’an: Mary (19): 30

“So Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!”

Such (was) Jesus the son of Mary: (it is) a statement of Truth, about which they (vainly) dispute.}[72]

Jesus and his mother were not Divine

Jesus and his mother are Miracles of Allah

{And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.}[73]

Jesus denies being Divine

{And behold! Allah will say: “O Jesus the son of Mary! Did thou say unto men, 'Worship me and my mother as gods in derogation of Allah'?” He will say: “Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing, Thou would indeed have known it. Thou know what is in my heart, though I know not what is in Thine. For Thou know in full all that is hidden.}[74]

Those who attribute Divinity to Jesus commit heresy

{In blasphemy indeed are those who say that Allah is Christ the son of Mary. Say: “Who then hath the least power against Allah, if His Will were to destroy Christ the son of Mary, his mother, and all, everyone that is on the earth? For to Allah belongs the dominion of the heavens and the earth, and all that is between. He creates what He pleases. For Allah hath power over all things.”}[75]

Jesus is Not Allah

{They do blaspheme who say: “Allah is Christ the son of Mary.” But said Christ: “O Children of Israel! Worship Allah, my Lord and your Lord.” Whoever joins other gods with Allah, Allah will forbid him the Garden,

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[72] The Holy Qur’an: Mary (19): 31-34.

[73] The Holy Qur’an: The Believers (23): 50.

[74] The Holy Qur’an: The Table Spread (5): 116.

[75] The Holy Qur’an: The Table Spread (5): 17.

and the Fire will be his abode. There will for the wrongdoers be no one to help.

They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.

Why turn they not to Allah and seek His Forgiveness? For Allah is Oft Forgiving, Most Merciful.}[76]

Jesus is Not the Son of Allah

{The Jews call Ezra a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the Unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!}[77]

{It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be," and it is.}[78]

Jesus is Allah's Word and a Spirit from Him

{O People of the Book! Commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) A Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and His Messengers. Say not "Trinity": desist: it will be better for you: for Allah is One God: glory be to Him: (far Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.}[79]

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[76] The Holy Qur'an: The Table Spread (5): 72-74.

[77] The Holy Qur'an: Repentance (9): 30.

[78] The Holy Qur'an: Mary (19): 35.

[79] The Holy Qur'an: Women (4): 171.

Jesus and his mother are salves and servants of Allah

Jesus is a slave and servant to Allah

{The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him "Be": and he was.}[80]

{. . . In fact he (Jesus) is not more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel.}[81]

{Christ disdains not to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant; He will gather them all together unto Himself to (answer).}[82]

{He (Jesus) said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet}[83]

{(then Jesus said:) "It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight."}[84]

Jesus is a human being chosen by Allah

{Christ, the son of Mary, was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah does make His Signs clear to them; yet see in what ways they are deluded away from the truth!}[85]

Jesus is not but a Messenger of Allah

{Christ, the son of Mary, was no more than a Messenger; many were the Messengers that passed away before him.}[86]

{We gave Moses the Book and followed him up with a succession of Messengers; We gave Jesus, the son of Mary, Clear (Signs) and

[80] The Holy Qur'an: The Family of Emran (3): 59.
[81] The Holy Qur'an: Adornment (43): 59.
[82] The Holy Qur'an: Women (4): 172.
[83] The Holy Qur'an: Mary (19): 30.
[84] The Holy Qur'an: The Family of 'Emran (3): 51.
[85] The Holy Qur'an: The Table Spread (5): 75.
[86] The Holy Qur'an: The Table Spread (5): 75.

strengthened him with the Holy Spirit. Is it that whenever there comes to you a Messenger with what ye yourselves desire not, ye are puffed up with pride? Some ye called impostors, and others ye slay!}[87]

{Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Ismael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)."}[88]

We have sent thee inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Ismael, Isaac, Jacob, and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.}[89]

{That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge.

We gave him Isaac and Jacob: all (three) We guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses and Aaron: thus do We reward those who do good:

And Zechariah and John, and Jesus and Elias: all in the ranks of the Righteous:

And Ismael and Elisha, and Jonah, and Lot: and to all We gave favour above the nations.}[90]

Jesus is a Messenger to the Children of Israel

{And (appoint him) a messenger to the Children of Israel, (with this message): "I have come to you, with a Sign from your Lord, . . .

(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me."}[91]

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[87] The Holy Qur'an: The Cow (2): 87.

[88] The Holy Qur'an: The Cow (2): 136.

[89] The Holy Qur'an: Women (4): 163.

[90] The Holy Qur'an: Cattle (6): 83-86.

[91] The Holy Qur'an: The Family of Emran (3): 49,50.

{. . . In fact he (Jesus) is not more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel.}[92]

Jesus confirms the Torah and brings the Engeel

{And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Engeel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah.}[93]

{And Allah will teach him the Book and Wisdom, the Law and the Engeel}[94]

{Then, in their wake, We followed them up with (others of) Our Messengers: We sent after them Jesus the son of Mary, and bestowed on him the Engeel}[95]

The Miracles of Jesus

The Miracles point to the Divine Support Not to the Divine Nature.

Spoke from birth

{He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous.}[96]

{But she pointed to him. They said: "How can we talk to one who is a child in the cradle?"

He (Jesus) said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet."}[97]

{Then will Allah say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the Holy Spirit, so that thou did speak to the people in childhood and in maturity."}[98]

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[92] The Holy Qur'an: Adornment (43): 59.
[93] The Holy Qur'an: The Table Spread (5): 46.
[94] The Holy Qur'an: The Family of Emran (3): 48.
[95] The Holy Qur'an: Iron (57): 27.
[96] The Holy Qur'an: The Family of Emran (3): 46.
[97] The Holy Qur'an: Mary (19): 29-30.
[98] The Holy Qur'an: The Table Spread (5): 110.

Created a bird from clay

{“. . . in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave”}[99]

{Behold! I taught thee the Book and Wisdom, the Torah and the Engeel. And behold! Thou makest out of clay the figure of a bird, by My leave, and thou breathest into it, and it becometh a bird by My leave,}[100]

Cured the born blind and the sick

{“… and I heal those born blind, and the lepers, …by Allah’s leave”}[101]

{“... and thou healest those born blind, and the lepers, by My leave.”}[102]

Raised the dead

{“… and I quicken the dead, by Allah's leave…”}[103]

{. . . And behold! Thou bringest forth the dead by My leave.}[104]

Knew what the people eat and store

{“… and I declare to you what ye eat, and what ye store in your houses.”}[105]

Feast from the Heavens: Jesus requests Allah’s leave for the miracle

{Behold! The Disciples said: “O Jesus the son of Mary! Can thy Lord send down to us a Table set (with viands) from heaven?” Said Jesus: “Fear Allah, if ye have faith.”

They said: “We only wish to eat thereof and satisfy our hearts, and to know that thou has indeed told us the truth; and that we ourselves may be witnesses to the miracle.”

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[99] The Holy Qur’an: The Family of Emran (3): 49.
[100] The Holy Qur’an: The Table Spread (5): 110.
[101] The Holy Qur’an: The Family of Emran (3): 49.
[102] The Holy Qur’an: The Table Spread (5): 110.
[103] The Holy Qur’an: The Family of Emran (3): 49.
[104] The Holy Qur’an: The Table Spread (5): 110.
[105] The Holy Qur’an: The Family of Emran (3): 49.

Said Jesus the son of Mary: "O Allah our Lord! Send us from heaven a Table set (with viands), that there may be for us - for the first and the last of us - a solemn festival and a Sign from Thee; and provide for our sustenance, for Thou art the best sustainer (of our needs)."

Allah said: "I will send it down unto you; but if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples."} [106]

Jesus is supported by Archangel Gabriel

{Then will Allah say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthen thee with the holy spirit.}[107]

Jesus Curses the Unbelievers amongst the Israelites

{Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus, the son of Mary, because they disobeyed and persisted in Excesses.}[108]

Jesus never died

Allah Rescues Jesus from the Jews

{. . . That they (the Jews) said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah"; but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not.

Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise.}[109]

Ascension of Jesus to the Heavens

{Behold! Allah said: "O Jesus! I will take thee and raise thee to myself and clear thee (of the falsehood) of those who blaspheme; I will make those who follow thee superior to those who reject Faith, to the Day of

[106] The Holy Qur'an: The Table Spread (5): 112-115.

[107] The Holy Qur'an: The Table Spread (5): 110.

[108] The Holy Qur'an: The Table Spread (5): 78.

[109] The Holy Qur'an: Women (4): 157-158.

Resurrection: then shall ye all return unto Me, and I will judge between you of the matters wherein ye dispute.}[110]

Jesus is amongst those who Inherit the Earth

{Before this We wrote in the Psalms, after the Message (given to Moses): “My servants, the righteous, shall inherit the earth.”}[111]

{They will say: “Praise be to Allah, Who has truly fulfilled His promise to us, and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!”}[112]

{And We wish to be gracious to those who were being depressed on the land, to make them leaders and make them heirs.}[113]

Jesus promises the coming of Prophet Muhammad

{And remember, Jesus, the son of Mary, said: “O Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be *Ahmad*.”}[114]

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[110] The Holy Qur’an: The Family of ‘Emran (3): 55.

[111] The Holy Qur’an: The Prophets (21): 105.

[112] The Holy Qur’an: The Throngs (39): 74.

[113] The Holy Qur’an: The Stories (28): 5.

[114] The Holy Qur’an: The Array (61): 6.



The Author

Ayatollah al-Udhma Imam Muhammad Shirazi is undoubtedly the most eminent *Marje'* or Religious Authority of Muslim world. A charismatic leader who is known for his high moral values, modesty and spirituality, Imam Shirazi is a mentor and a source of aspiration to millions of Muslims; and the means of access to authentic knowledge and teachings of Islam. He has tirelessly devoted himself, and his entire life, to the cause of Islam and Muslims in particular, and to that of mankind in general. He has made extensive contributions in various fields of learning ranging from Jurisprudence and Theology to Government, Politics, Economics, Law, Sociology and Human Rights.

Born in Najaf, Iraq, in 1347 AH, 1928 AD, the young Shirazi continued his studies of different branches of learning under the guidance of various eminent scholars and specialists, as well as his father, the renowned *Marje'* of the time, Ayatollah al-Udhma Mirza Mahdi Shirazi. In the course of his training he showed an outstanding talent and a remarkable appetite for learning as well as a tireless commitment to his work and the cause he believed in. His extraordinary ability, and effort, earned him the recognition at the age of 25, by the *Maraje'* and scholars of the time, of being a *Mujtahid,* a fully qualified religious scholar and lawmaker in the sciences of Islamic jurisprudence and law. He was subsequently able to assume the office of the *Marje'* at the early age of 33 in 1380 AH, 1961.

Imam Shirazi is distinguished for his intellectual ability and holistic vision. He has written various specialized studies that are considered to be among the most important references in the relevant fields. He has enriched the world with his staggering contribution of more than 1000

books, treatise and studies on various branches of learning. His works range from introductory works for the youth to literary and scientific masterpieces. Deeply rooted in the Holy Qur'an and the teachings of the Prophet of Islam, his vision and theories cover such areas as Legislation, Management, Environment, Sociology, Theology, Philosophy, History Human Rights, Law and Islamic beliefs or doctrine. His work on Islamic Jurisprudence (the *al-Fiqh* series) for example constitutes 150 volumes, which run into more than 70,000 pages. Through his original thoughts and ideas he has championed the causes of issues such as the family, human rights, freedom of expression, political pluralism, non-violence, and Shura or consultative system of leadership.

Throughout his life, because of his total dedication to the Teachings of Islam, and because of his views on various issues, which are based on those teachings, he came under sustained pressure from the authorities in Iraq as well as in Iran. His views on, and his call for issues such as freedom of expression, party political pluralism, peace and non-violence brought about the wrath of the authorities in Iran. His uncompromising stance on implementing the teachings of Islam in all aspects of government including such vital matters as leadership by consensus or *Showral-Foqaha'-al-Maraje'* (religious authorities' council of leadership) attracted the fury of those at the helm.

He was therefore forced into house arrest for more than twenty years. His staff, followers, and family members were subjected to continued harassment, arbitrary arrest and torture.

Having spent the entire of his adult life striving for the greater enlightenment of the Muslims and mankind, Imam Shirazi died in suspicious circumstances in the holy city of Qum, Iran, on Monday the 2nd Shawwal 1422 AH, 17th December 2001. More than half a million people attended his funeral procession the following day.

Imam Shirazi believed in the fundamental and elementary nature of freedom in mankind. He used to call for freedom of expression, political plurality, debate and discussion, tolerance and forgiveness. He strongly believed in the consultative system of leadership and calls for the establishment of the leadership council of religious authorities. He continuously called for the establishment of the universal Islamic government to encompass all the Muslim countries. These and other ideas are discussed in detail in his books of more than 1000.

Other Publications by *fountain books*

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1. *What is Islam? Beliefs, principles, and a way of life*

Few would dare to attempt to summarize the Islamic faith in a book of this size but this is the aim of the late Grand Ayatollah Muhammad Shirazi, one of the most eminent Islamic authorities of modern times. Eschewing complicated jargon and deliberately using succinct and lucid language within a "question and answer" format, he has sought to convey the richness and profound spirituality of the Islamic message in all its aspects to the widest possible audience. There are necessarily some Arabic and technical terms but these have been kept to a minimum. The late Imam Shirazi covers all the main aspects of Islam, from the fundamental beliefs such as the Oneness of God, His justice, and prophethood to topics like ablutions, praying, fasting, and performing the Hajj. He also deals with such diverse subjects as Islamic law, economics, politics, the Islamic view of society, the issue of freedom in Islam, and so on. This is a book which will not only be useful for Muslims who want to find out more about their religion, but it will also be interesting for non-Muslims who seek a concise introduction to what Islam is all about.

2. *Fundamentals of Islam*

In this book the author outlines the five fundamental principles of Islam, namely Tawheed (the Indivisible Oneness of God), Adl (Divine Justice), Nubowwah (Prophethood), Imamah (Leadership of mankind), and Me'ad (Resurrection). For each principle, the author presents a brief, and to the point, discussion on the significance of the issue concerned. The book could serve as a good introduction to Islamic beliefs.

3. *The Family*

In this book the author highlights the problems he sees both in Islamic societies and in west societies today that arise from the phenomenon of unmarried young men and women, through to birth control and contraception. He surveys the idea of marriage in various religions and schools of thought, and discusses polygamy from the Islamic perspective. As well as being a call to the Muslim world to revert to the true teachings of Islam, this book can also be of use as an introduction to others who seek some answers to the social problems of today. This is because Islam provides detailed teachings that promise success in every area of human

life on individual and societal levels, and furthermore the practicality and success of those teachings have been proven in the course of history.

4. *The Qur'an: When was it compiled?*

In this book the author addresses the issues of when the Holy Qur'an was compiled, on what and whose instructions was this task carried out, and who accomplished its compilation in the form that it is available today. In this work the author presents undisputable evidence as to address these crucial questions. Through historical, methodical and logical analyses, the author establishes how and when the compilation of the Holy Qur'an was achieved. In the latter half of the book the author cites many Prophetic traditions (hadith) on the significance of the learning and recitation of Holy Qur'an. It is a must read for every Muslim, and any non-Muslim who follows Islamic issues.

5. *If Islam were to be established*

This book can serve as the Muslim's guide to the Islamic government. If an Islamist opposition group has a plan for an Islamic government, this book would help to check various aspects of the plan. In the absence of such a plan, this book would present one. To the non-Muslims, the book presents a glimpse of a typical Islamic system of government. The book would also serve as a yardstick for anyone to check the practices of any government that claims to have implemented an Islamic system of government.

6. *War, Peace and Non-violence: An Islamic Perspective*

In this work the author addresses three controversial issues, which have come to be associated with Islam. Through his extensive knowledge of the teachings of Islam, the author presents the Islamic stand on war, peace and non-violence, as found in the traditions and teachings of the Prophet of Islam, which could serve as exemplary models for the Mankind. Detailed accounts of the traditions of Prophet in his dealings with his foes during war or peace times are presented in this book, which gives the reader a clear insight into the way and the basis upon which the Prophet of Islam used to conduct his affairs in this respect.

7. *The Islamic System of Government*

In this introductory book the author outlines the basic principles of a government based on the teachings of Islam. The author begins with the aim and objectives of the government according to Islam and the extent of

its authority in that framework. He then addresses, from the Islamic viewpoint, the significance and fundamental nature of such issues as consultative system of government, judicial system, freedoms, party political pluralism, social justice, human rights, foreign policy, etc. The author also outlines the policies of a government on issues such as education, welfare, health, crime, services, etc. as well as such matters as the government's income, and authority.

8. *Islamic Beliefs for All*

In this book the author discusses the five fundamental principles of Islam. These principles are Tawheed or the Indivisible Oneness of God, Adl or Divine Justice, Prophethood, Imamah or the Leadership of mankind after the prophet, and Resurrection. What distinguish this book are the author's subtle approach in addressing the issues concerned and the simple examples given to illustrate the discussion. This authoritative work is not only important to Muslims, but it would also be of interest to those non-Muslims who seek to explore Islam and its doctrine. This easy to read book would be a valuable reference for Religious Education.

9. *Husayn - The Sacrifice for Mankind*

This is a collection of articles about a totally unique individual who, through his remarkable sacrifices, managed to change the course of history and the direction that mankind was heading for. He is none other than Husayn, the grandson of the Prophet of Islam, Muhammad, and the second son of Fatima and Ali, peace be upon them. Imam Husayn peace be upon him stood up to tyranny and oppression and gave everything he had, including his life and the lives of his most beloved sons and brothers as well as those of his closest allies, in order to awaken the masses, reform society and rectify the distortion that has been inflicted on Islam.

The articles in this work cover some aspects of the aims and objectives of Imam Husayn's movement, the difference between his strategy and that of his brother Imam Hasan in facing tyranny and despotism, the examples he set, and the lessons that are learnt from the events that lead up to Karbala fourteen centuries ago. Besides the benefits of his movement, the personality of Imam Husayn peace be upon him as reflected by the many hadith and teachings of Prophet Muhammad is also discussed. Also included in this work are a number of questions and answers about the commemoration ceremonies observed by the Muslims around the world on the occasion of Ashura.

10. The rights of prisoners according to Islamic teachings

In general, Islam considers imprisonment as a case of last resort in many circumstances, however, according to Islamic teachings there are only a few offences that would lead to imprisonment. Under non-Islamic system, of course the offender should be reprimanded, but any chastisement prescribed by Islamic teachings may only be implemented if all the relevant criteria and the preconditions prescribed are also met. If the criteria are not met, then the prescribed punishment may not be executed.

In this book the author addresses such issues as the fundamental nature of freedom, the rights of prisoner, and the harmful effects of imprisonment on the individual concerned as well as on society, and the kind of offences that would lead to imprisonment under an Islamic system. The author also cites a few cases to demonstrate the attitude the Islamic ruler should take towards offence; to try to find reasons to waive the punishments in any particular case. The author also addresses the issue of torture in general, and mental and physical ill treatment that is carried out under the guise of interrogation and extracting confession from a detainee or a suspect.

11. Aspects of the political theory of Imam Shirazi

Muhammad G. Ayub is a well-known Islamist political activist within the Iraqi circle who has established a long history of political struggle over the past three decades. He was attracted by the views of the Imam Muhammad Shirazi in the fields of social and political sciences. This prompted the author to write this book to introduce the reader to these views that have remained relatively unknown amongst Muslim activists and reformists. It covers such aspects on politics as freedom of expression, party-political pluralism and organisation, social justice, peace and non-violence, human rights, consultation system of government, etc.

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For more works of the author please visit

www.shirazi.org.uk

A site dedicated to the cause of Islam, Muslims and Mankind

You can email your queries to the website of Imam Shirazi at: **queries@shirazi.org.uk**